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CHRISTIAN THOUGHT.

LECTURES AND PAPERS ON

PHILOSOPHY,

CHRISTIAN EVIDENCE,

BIBLICAL ELUCIDATION.

EIGHTH SERIES.

EDITED BY

CHARLES F. DEEMS, LL.D.,

PRESIDENT OF THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

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CONTENTS.

LECTURES AND PAPERS.

	PAGE.
EVILS ARISING FROM THE CHURCH BEING CONTROLLED BY THE STATE,	I
James McCosh, D.D., LL.D.	
THE FOLLY OF ATHEISM INTENSIFIED BY MODERN SCIENCE,	7
Rev. George Sexton, M.D., Ph.D., LL.D.	
GOD'S THOUGHT AS MANIFEST IN HUMAN SOCIETY, .	28
Rev. Alan D. Campbell.	
PROF. BAVINCK'S REVIEW OF RITSCHIL'S THEOLOGY, .	41
Rev. Henry E. Dosker, A.M.	
ST. PAUL'S SERMON ON MARS HILL AND ROBERT BROWN- ING'S "CLEON,"	50
A. H. Bradford, D.D.	
SCIENCE AND FUTURE PUNISHMENT,	64
Rev. W. H. McFarland.	
GIORDANO BRUNO AND LIBERTY,	70
Pres. William F. Warren.	
THE RELATION OF CULTURE TO PRACTICAL LIFE, .	81
Rev. Joseph Anderson, S.T.D.	
THE KANTIAN THEORY OF SENSE-PERCEPTION CRITICISED, .	101
Edward North Smith, Esq.	
THE ORIGIN AND NATURE OF SPIRITUAL LIFE, . . .	106
J. M. Boland, D.D.	
ON THE THEORY OF NATURAL SELECTION AND THE THEORY OF DESIGN. THE POINT OF VIEW OF CHRISTIAN THOUGHT,	113
Prof. Dunn, D.D., F.R.S.E.	
THE NOTION OF GOD WHICH SHOULD UNDERLIE A CON- FESSION OF FAITH,	125
Rev. John Bodine Thompson, D.D.	
PRAYERS AND MIRACLES,	133
John Lellyett, Esq.	

CHRISTIANITY IS TRUE,	143
Mr. John H. Mitchell.	
PROVIDENCE AND SECOND CAUSES,	161
G. Macloskie, D.Sc., LL.D.	
FRUITS OF CHRISTIANITY,	190
Hon. David A. Boody.	
THE ADAPTABILITY OF REVELATION,	198
Prof. Warren Holden.	
HARMONY OF SCIENCE AND CHRISTIANITY,	214
Lemuel W. Serrell, Esq.	
AGNOSTICISM,	224
Rev. S. Linton Bell.	
PRIMITIVE THEISM,	241
Jesse W. Brooks, Ph.D., D.D.	
THE LIFE AND TEACHINGS OF KRISHNA,	260
Mrs. Elizabeth N. Reed.	
THE SPIRITUAL MAN,	276
Jesse B. Thomas, D.D.	
THE THREE THEORIES OF HUMAN ORIGIN,	284
R. Abbey, D.D.	
PHILOSOPHIC VIEWS OF THE TRINITY,	289
J. W. Webb, A.M., D.D.	
BEARINGS OF THE STUDY OF NATURAL SCIENCE ON OUR RELIGIOUS IDEAS,	294
Sir G. G. Stokes, D.C.L., LL.D.	
HEREDITY AND CHRISTIAN DOCTRINE,	306
Charles F. Deems, D.D., LL.D.	
SCIENTIFIC CONCEPTION OF A SPIRITUAL WORLD,	321
Prof. Daniel S. Martin.	
THE CONFLICT OF SIXTEEN CENTURIES,	345
Mrs. Mary S. Robinson.	
THE RELIGIOUS FUTURE OF THE NATION,	362
Rev. George L. Thompson, M.A.	
EVOLUTION AND MORALITY,	377
Charles F. Deems, D.D., LL.D.	
BELIEVER'S SANCTIFICATION,	384
John Bodine Thompson, D.D.	
THE CHRISTIAN EXPERIENCE OF A CHILD,	391
G. S. Reid, Esq.	

CONTENTS.

v

VISIONS,	401
George E. Reed, D.D., LL.D.	
PRIMITIVE MAN,	415
Thomas Scott Bacon, D.D.	
PROF. HUXLEY'S LATEST POLEMIC AGAINST THE CHRIS- TIAN FAITH,	436
Rev. George W. King.	
A FEW OF THE CHIEF CONTRASTS BETWEEN THE ESSEN- TIAL DOCTRINES OF BUDDHISM AND OF CHRIS- TIANITY,	448
Sir M. Monier-Williams, K.C.I.E.	

VIEWS AND REVIEWS.

THE NEBULAR HYPOTHESIS,	150
THE AGE OF MAN,	152
HUME'S MOTHER,	153
MISCELLANEOUS NOTES,	237, 238, 239, 394, 395, 396, 460

MISCELLANEOUS.

JAMES CLERK MAXWELL,	233
--------------------------------	-----

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

FOURTEENTH SUMMER SCHOOL,	154
MONTHLY MEETINGS,	239, 316, 397, 458

ABOUT BOOKS.	399
----------------------	-----

SYMPOSIUM.

THE ANTECEDENT PROBABILITY OF A DIVINE REVELA- TION. By Pres. J. E. Rankin, D.D., LL.D., Edward J. Hamilton, D.D., John J. Tigert, D.D., J. W. Lowber, D.D., and Lemuel W. Serrell, Esq.	204
---	-----

INDEX BY AUTHORS.

ABBAY, D.D., R.,	284
ANDERSON, S.T.D., JOSEPH,	81
BOODY, HON. DAVID A.,	190

BOLAND, D.D., J. M.,	106
BACON, D.D., T. S.,	415
BRADFORD, D.D., A. H.,	50
BELL, REV. S. LINTON,	224
BROOKS, PH.D., D.D., JESSE W.,	241
CAMPBELL, REV. ALAN D.,	28
DAVIS, ESQ., CHARLES M.,	154
DOSKER, A.M., REV. HENRY E.,	41
DUNN, D.D., F.R.S.E., PROF.,	113
DEEMS, D.D., LL.D., CHARLES F.,	306, 377
HAMILTON, D.D., EDWARD J.,	205
HOLDEN, PROF. WARREN,	198
KING, REV. GEORGE W.,	436
LELLYETT, ESQ., JOHN,	133
LOWBER, D.D., J. W.,	211
MARTIN, PROF. DANIEL S.,	321
MCCOSH, D.D., LL.D., JAMES,	1
McFARLAND, REV. W. H.,	64
MITCHELL, ESQ., JOHN H.,	143
MACLOSKIE, D.Sc., LL.D., G.,	161
RANKIN, D.D., J. E.,	204
REED, MRS. ELIZABETH N.,	260
ROBINSON, MRS. MARY S.,	345
REID, ESQ., G. S.,	391
REED, D.D., LL.D., GEORGE E.,	401
SEXTON, M.D., PH.D., LL.D., GEORGE.,	7
SERRELL, LEMUEL W.,	213, 214
STOKES, D.C.L., LL.D., SIR,	294
SMITH, ESQ., EDWARD NORTH,	101
TIGERT, PROF. JOHN J.,	210
THOMPSON, D.D., JOHN BODINE,	125, 384
THOMAS, D D., JESSE B.,	276
THOMPSON, M.A., REV. GEO. L.,	362
WARREN, PRES. WILLIAM F.,	70
WEBB, A.M., D.D., J. W.,	289
WILLIAMS, SIR M. MONIER,	448

CHRISTIAN THOUGHT.

EVILS ARISING FROM THE CHURCH BEING CONTROLLED BY THE STATE.

[Read before the American Institute of
Christian Philosophy, June 3d, 1890.]

BY JAMES MCCOSH, D.D., LL.D., PRINCETON, N. J.

PILATE asked our Lord, "Art Thou a King?" to which Jesus answered, "Thou sayest that I am," meaning, I am as thou sayest. But Jesus explained, "My kingdom is not of this world." He thus asserted two great truths, first, that He was a King and had a kingdom; and, secondly, that His kingdom was to be distinguished from the kingdoms of this world. Said Andrew Melville, one of Scotland's heroes, to King James VI. of Scotland (James I. of England), "I must tell you there are two kings and two kingdoms in Scotland. There is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church." It is to be understood of these two kingdoms they are both of God. But they have different provinces and jurisdictions and are not to be confounded. One of these is of this world, is set up for the protection of life and property, and uses for this end temporal rewards, pains and penalties. The other is spiritual, and contemplates the spread of the knowledge of God, the promotion of morality, and the production of such graces as faith, and hope and charity. Its rewards and penalties stretch beyond this world into the other.

I hold that these two kingdoms may form a friendly alliance to accomplish great ends which they have in common. They have to foster, each by its own instrumentality, the improvement of the minds of men, women and children and to promote social order and morality. The two formed an alliance of Church and

State, some think too close, in the reign of Constantine, and this has been continued in European countries down to the present day when, however, it is keenly contested whether the State should continue to offer an endowment to the Church and whether the Church should accept such an endowment if offered. In the early ages of the United States Republic there were endowments provided for the Church, or rather for some particular Church, say the Church of England, but for the past century and more the States have been freeing themselves from all such entanglements.

Still there are government acts which seem to imply, which I believe do really imply, an alliance between Church and State; as, for example, the prayers offered in the Senate and House of Representatives and in the opening of courts of justice; in the appointment of chaplains in the army and navy and in prisons; in the laws enacted for the preservation of the Sabbath, and above all, in the Bible being read in our national schools, and religion being taught in our State colleges. In these and in some other things there is an alliance between Church and State for good ends, which seem to me legitimate and highly commendable. Some, indeed, argue that these acts are all in the interest of civil law for the protection of life and property; but the people in enacting and practising them mean them to be religious as well. There are signs of a contest arising, in which it will be insisted that all that is religious in these acts, be handed over to the Churches; which will have difficulties, not impossibilities however, in providing teachers and chaplains and in protecting the Sabbath.

While there may be profitable alliances between Church and State to accomplish ends which they have in common, great care must be taken that each is independent in its own sphere. Unless this is secured neither will be able to fulfil its proper office. The Church, being crippled, will not be able to do so much for the State as otherwise it might, and the State would ever be limiting the field and restraining the zeal and activity of the Church. A Church known to be the slave of the State would not have much influence with the mass of the people in restraining anarchy and making them good citizens, and politicians would ever be tempted to turn aside the Church from its proper

spiritual work. The heresy, for it is a heresy, of making the Church subservient to the State is called Erastianism because inculcated by Erastus, a learned physician in Heidelberg toward the end of the sixteenth century, who claimed for the civil magistrate the power of exercising discipline and of excommunication in the Church.

Erastian patronage is sure to call into the ministry young men who are not fit for the spiritual work, who seek the clerical office not because they have a burning desire to convert sinners and edify saints, but from very different motives. In all ages some have turned to the priesthood from mere laziness, from an aversion to bodily toil, and because they shrink from the anxieties of business life. Many have desired it as providing for them a good and honorable position. I am able to testify that this was the motive swaying many in my day in Scotland and England. Not a few promising young men look to it as furnishing a means of gratifying their taste for learning. These two last considerations have combined to draw to the ministry a large body of youths in Great Britain, in Germany and in many other countries including America. I confess that I was to some extent swayed by these two last mentioned ends in choosing my life profession, though I claim to have been far more powerfully swayed by higher and spiritual motives. No doubt these same inferior aims may and do operate in non-endowed Churches, but they are counteracted by the spiritual discernment and the watchfulness of the Church members who refuse to elect and promote ministers of a worldly spirit.

In most of the European countries the Church has been greatly hindered in its life and activity by dependence on the State. In Scotland the Act of 1711, giving the power of electing ministers to Patrons, produced what is called Moderatism, which lay as an incubus for a long period on the freedom and spirituality of the Church. In consequence, first the Secession Church in 1733, then the Relief Church in 1739, and then the more powerful Free Church in 1843, left the Church of Scotland established by law and formed churches to preserve the liberty which Christ had conferred on His people. Much the same considerations led the Americans to give up the State-endowed Churches which

they temporarily established and allow the Churches to provide for their own wants and follow the laws appointed by Christ.

Erastianism is still universally prevalent in Germany. The people, though they may be allowed at times to express their preferences, have no positive or direct power in the choice of their ministers. The civil authorities with whom the power of appointment and management lies, are not necessarily professing much less living Christians, or possessed of any spiritual discernment. Not unfrequently pastors are placed over parishes who are known to have no belief in the inspiration of Scripture or, indeed, in the truth of Christianity. The consequence is that the people in the cities, and to some extent in the rural districts, perceiving how little faith the pastors have, cease to attend on their ministry and their large churches are on ordinary occasions half empty. In many cases the pastors are regarded as a mere police force of a higher sort appointed to promote social order.

The worst of all is that the professors of theology who prepare young men for the ministry are all appointed by the civil authorities and are subjected to no test of doctrine. The wildest pantheism, the barest agnosticism may be taught without any restriction being laid on them or any penalty being imposed.

Conceive that in this country the election of pastors and the election of professors in our theological seminaries were handed over to our politicians. Every one sees what would be the consequence. The choice of professors would be made on far different grounds than the advancement of true religion in the world, and of spiritual life in the Church. Persons would be appointed to the offices from personal friendship, from political and party expediency. In many cases the teachers would mislead the people by withholding the truth, or inculcating error. The Christian people of America would not tolerate such a system, even in thought, for a moment.

Yet the people have to submit to it in Germany, greatly to the injury of pure religion. There is a difference, however, between the kind of appointments that would be made by politicians in Germany and in this country. I am not sure that on such a system in the democratic United States much regard would be paid to scholarship or indeed to any excellence beyond

that of a loose oratory. In the more aristocratic Germany great encouragement is given to erudition, which, however, may only exercise a more pernicious influence when employed to defend unchristian doctrine or utter unbelief.

Every one knows that Bismarck used the churches of Germany, Protestant and Catholic, as political instruments to promote the ends which he had in view, which were commonly for the good of Europe but not for the good of the churches which were thereby secularized. Some of us were hoping that the young emperor, following his free impulses, might give greater freedom to the churches. I am sorry to find that this is not likely to be realized. The emperor seems to aim instead at making himself the head of the Church in Germany as Queen Victoria is the head of the Episcopal Church of England. So our students who go to Germany for erudition are still liable to be carried away by the aberrations of Erastian teachers.

Happily in this country we are absolutely free from government control in all religious matters. The Christian people choose their rulers, and the rulers choose their teachers. Nevertheless America is liable to be swayed indirectly but most powerfully by the Erastianism of Germany. I believe that in that country there is more learning than in any other country, more than even in Great Britain, and certainly more than in this country. The consequence is that a vast number of American youths go to Germany to complete their education. They come back to this country full of the notions entertained by the great teachers of Deutschland. Probably they are first indoctrinated in a philosophy which proceeds in a critical and not an inductive manner which carries them away from reality and lands in an unsubstantial idealism. Then they are instructed in a theology equally ideal and not founded on Scripture. They come back to this country and are regarded as having a superior scholarship to those trained in America. As a consequence they come to occupy the higher positions in our colleges and upper schools, even in our pulpits and theological seminaries. As the result of the whole our religious beliefs founded on the belief in Word of God are being seriously affected.

Some practical conclusions seem to follow :

1. We cannot hinder young men from studying for a time in a German university. Any attempt to prevent this would probably lead to a keen resentment on the part of our young men, and would certainly be a failure. They will insist on getting scholarship wherever they can, and maintain that they can obtain in Germany knowledge which they can find nowhere else.

2. Our theological professors should be contented with nothing less than an erudition equal to that of the Germans. Surely they have as good means as the teachers of any other country to obtain the highest knowledge. Unless they seek and obtain this they will not secure the confidence of their higher pupils.

3. Our young men should be thoroughly trained in the truth before they go to Germany. I have found that my pupils trained in a realistic philosophy have profited by the erudition of Germany.

THE FOLLY OF ATHEISM INTENSIFIED BY MODERN SCIENCE.

[Delivered before the American Institute of
Christian Philosophy, July 19th, 1890.]

BY REV. GEORGE SEXTON, M.D., PH.D., LL.D.

IT will readily be understood that the title of this discourse has been suggested by, and is based on, a passage—well-known to every one—in the book of Psalms, wherein we read that “the fool has said in his heart, there is no God.” The word here rendered fool is *nāh-bāhl*, and is derived from a root signifying to *wither*. It has doubtless a reference to the withering of the soul that a denial of God involves. In Psalm i., 3, we read of the godly man, “his leaf also shall not wither,” where the same word is employed, signifying spiritual degeneracy, or the lowering of that part of man which raises him above the inferior creatures. The man who believes in God, and delights in His law, shall not only bring forth fruit in abundance in his actions, but his leaf also—the embellishment of his character—shall not wither nor decline. When the Psalmist, therefore, would describe an atheist, he speaks of him as one who is withered. His actions will be sterile and his character barren. In all great and noble undertakings he will be unfruitful. And this has been the characteristic of atheism in all ages of the world. It is cold, negative, cheerless, and gloomy, lacking enthusiasm, feeling, emotion, and sympathy. The atheist often complains that David, in calling him a fool, was guilty of a lack of courtesy. But truth is higher than politeness. Strong language is often justifiable and as a rule, unbelievers are not slow to use it. They thunder and fulminate, pile up expletives in their language, and hurl abroad their anathemas like small Joves incensed with passion. Moreover, one of their own apostles—no less a personage than Thomas Paine—has nearly re-echoed David’s words. He says, “It is the fool only, and not the philosopher, or prudent man, who would live as if there were no God.” David, however, does

not use the term translated fool in an offensive manner. His meaning is that the man who says there is no God is foolish; his spiritual faculty is withered; his reasoning powers are at fault; his intellect is defective on its higher side—the side that opens up Godward. He is destitute of that true wisdom which belongs to religion, and which can find its full expression only in divine worship. Shakespeare says:

“ God shall be my hope,
My stay, my guide, and lantern to my feet.”

The Christian man who echoes this sentiment cannot but feel that he who lacks this hope, this guide and light to illumine his path, walks in the darkness without a guide, and destitute of any solid ground for hope. His refusal to be thus led and cheered is, to say the least of it, unwise. Not alone, however, are the spiritual perceptions of the atheist withered and deteriorated, but his reasoning powers must be terribly at fault; for at every point to which we turn the evidence of God's existence is overwhelming. This I shall now proceed to show.

The question of God's existence lies at the root of all religion, and is its foundation and support. If there be no God, then it is clear that every system of theology in the world must be false, and all worship idle and delusive. The large majority of the hopes and fears that have agitated men's minds from the dawn of humanity until now, have been simply the mad dreams of millions of disordered brains, baseless as the visions of the night, and unsubstantial as the hallucinations of a maniac. Certain it is that if atheism be the true philosophy, the whole world, with a few exceptional instances hardly worth naming, has been laboring under a delusion ever since the time when the earliest records give us the faintest knowledge of the sayings and doings of our race. And even to-day, upon this supposition, the truth is not known to one man in a million—the rest are still in the darkness of old errors, and misled by the superstition of their fathers. To say the least of it, this is not a pleasant state of things to contemplate, when we take into consideration the unparalleled consolation that religion has in all times brought to the suffering, the friendless and the distressed, the persecuted and the afflicted, the sick and the dying. Not easily will men give up their faith

in God until something higher, nobler and better adapted to human needs and human wants be offered in its place. Show us that God is not and the loss is incalculable.

But the question before us is whether this unlovely system be true or false. And my business is to prove it utterly false, neither conformable to science, reason, or philosophy, and opposed to all sound thought.

Theism asserts that there is a God, and as far as I am concerned I do this in the most positive manner. I do not say, I think there is a God, or I believe there is a God, but there is a God, or in other words, God exists. The atheist says there is no God. And do not let me be told here that atheists do not deny the existence of God, for I can show you if necessary that many of them have done so in the most dogmatic fashion. The more moderate form of unbelief, however, is content to say that there may be a God, but that sufficient evidence of His existence is not to be had. This is in reality not atheism but agnosticism, nevertheless it will answer equally well for my purpose this morning. Theism is, as I will show you, capable of furnishing a rational theory of the universe, harmonious and complete as a whole and therefore satisfactory from a philosophic standpoint. And we demand of atheism that it shall do the same, and if it fail, as it most assuredly will, then we must pronounce it unphilosophic and false. You will find as a rule that the atheist will take refuge behind a negation, saying that, as he affirms nothing he cannot be expected to prove a negative, and hence by this means he seeks to avoid all argument save that of mere denial, which of course is a very easy process, whatever may be the truth that is set forth or affirmed. Mr. Holyoake, an authority on the atheistic side—himself an atheist—has well said of the mere negationist, "His stock in trade is the simplest possible. He has only to deny what somebody else holds, and he is set up in the art of controversy." This is very true. Denials are of course simple enough. Pulling down or destroying is very easy work. An idiot may spoil a painting in five minutes which it took a man of genius a lifetime to produce. But we cannot allow the atheist to take this position. For he often affirms very much and his affirmations require proof, equally with those of

the theist. And besides, in philosophy the human mind cannot rest in a mere negation.

Thus, if atheism be the true philosophy of the universe, it must prove itself to be so, by boldly facing all the facts of existence and giving us such an explanation of them as it is able to furnish. Unless it can do this, it can never satisfy a thinking, inquiring mind. The position taken by a certain modern school, that we should rest content with the facts of nature, and make no attempt to draw inferences from them, is absurd, and the task which it enjoins impossible. No sane man can long be content to contract his thoughts within the narrow boundaries of the region of sense, and to rest in the confines of the visible. Facts are valueless, except as far as they shadow forth a philosophy relating to that which lies behind them, and the business of which is to explain them and to trace their causes. Any attempt to drive back the human mind from this inquiry must inevitably fail, as it has always failed in the history of the past. As Professor Huxley has well said, "The term positive, as implying a system of thought which assumes nothing beyond the content of observed facts, implies that which never did exist and never will."* And even Herbert Spencer, who cannot be accused of any predilections in favor of theism, remarks: "Positive knowledge never can fill the whole region of thought. At the uttermost reach of discovery there must ever arise the question, What lies beyond? The human mind throughout all time must occupy itself not only with ascertained phenomena and their relations, but also with that unascertained something, which phenomena and their relations imply."† Any system, therefore, to be worth a cent, must deal with that which lies beyond the domain of fact, and must be prepared to hazard some sort of a theory as to the why and the wherefore of things. Herein it is that atheism has always broken down.

Theology has always been considered to occupy ground perfectly distinct from, and of altogether a different character, from that upon which science finds her sure and certain footing. This notion is utterly incorrect. Theology is as much a science as geology or chemistry. The existence of God is as clear an in-

* Lay Sermons, p. 173.

† First Principles, pp. 16, 17.

duction from observed and recorded facts as the Copernican system of astronomy—the evidence upon which both are received being of precisely the same character. The Baconian principle of induction, which has furnished us with the true scientific method, consists in collecting all the facts that have any bearing on the subject, bringing these together, arranging and classifying them, so that they no longer stand out in disjointed isolation but form one grand whole. This done, a law is inferred which shall cover the ground occupied by all facts, and with which each one shall be in harmony. In the words of an anonymous writer, “Take astronomy as an example. In the heaven above us there are certain facts or phenomena which men could not fail to observe; as, for instance, the rising and setting of the sun, the waxing and waning of the moon, the regular recurrence of the stars, at certain periods, along a fixed path or orbit. Merely to observe and record these facts was not enough for reasonable man. He was compelled by his very nature to reason—*i. e.*, to theorize—upon them, to seek for some law under which they might be ranged, for some cause to which they might be traced. He could not but ask, ‘From what does the regular order and recurrence of these phenomena spring?’ And after other answers to the question had been given and accepted for a time, he lit on that which satisfies him to this day, in the law of gravitation. This law is simply an inference, an hypothesis, a theory; but it accounts for the astronomical facts as no other theory does; and in this, therefore, at least for the present and till some wider generalization be reached, the inquisitive reason of man rests and is satisfied. Thus from a multitude of effects scattered through the universe man has argued up to a cause, or law, to which they may all be referred.” This is the method pursued in all branches of science, and it is the one which we follow in theology. Science is nothing but our reading of natural facts—our theory of the phenomena of the universe. We arrive at the hypothesis by arguing up from effects to their causes, or down from a cause to its effects. Now, if it can be shown—as I feel confident it can—that the existence of God is reached by this process, we thereby bring theology into the field of science, and establish its primal truth upon the same footing as gravitation or any other so-called

natural law. And the atheist who would overturn our theory is bound, in the first place, to show that our induction does not square with facts, and in the second, to give us a non-theistic hypothesis which does. Sir Isaac Newton—and hardly a greater authority could be quoted—has well said, “The reasoning on to God lies properly within the domain of science. For it belongs to science starting from phenomena to stop not till it raise us to the hidden ground of these phenomena.” And it is by this process—a strictly scientific one—that we reach the proofs of God’s existence.

In dealing with this question, we must start from facts, for with facts all thought must begin, but not terminate. Lord Bacon has well observed that “those who have handled science have either been men of experiment, or of theory. The men of experiment are like the ant—they only collect and use. The theorists are like the spiders who make cobwebs out of their own substance. But the bee takes a middle course: it gathers its material from the flowers of the garden and the field, but transforms and digests them by a power of its own. Not unlike this is the true business of philosophy.”* And it is this true principle of philosophy that must be followed in discussing the question before us. The material that we use in thought must be gathered from facts; but our decisions must rest with the legitimate inferences that are derived from these. All man’s knowledge, according to Kant, begins with sensible experience, but all does not come from experience. Every fact has a meaning sometimes lying very deep down in its nature; and this meaning has to be extracted if we would arrive at an accurate opinion. We must question the phenomena of the universe in order to learn what they have to say of their causes, their relations, and their purposes. This may not always be an easy task, but it is a very essential one, if we would arrive at a correct conclusion. Sophocles remarks,

“What’s sought for may be found,
But truth unsearch’d for seldom comes to light.” †

This is terribly applicable to many of the atheists that I have known. Their minds appear to have been cast in such a mould

* Nov. Org., Aph. 95.

† Sophocl. *Æd.* Tyr., 110.

that they can see nothing beyond the most palpable of material things. Hence facts have for them no meaning beyond that mere semblance which always appears on the outside. I will now lay down a series of propositions to which I beg you to give me your attention.

I. *I exist, I know that I am a conscious personal being or what philosophers call an Ego.* In making this affirmation that I exist, I affirm of myself something that is simple amidst the complexity of my surroundings and the variety of my thoughts. This Ego may manifest itself in a thousand different ways, but underneath these manifestations there lies something that is substantial amidst the mere phenomenal variations. That which I call myself is not a collection of sensations, or a congeries of thoughts, but a something to which both thoughts and sensations belong. It is a central point to which all the influences that affect me converge and from which all the affluences by which I affect other things diverge. When I use the pronoun "I" it is to mark myself in contradistinction not only to all that surrounds me, but to all else that appertains to me. Whenever I affirm my consciousness I thereby affirm my existence a separate personality. Sensation, perception, volition, action are recognized by me, not as self, but as affections and exertions of self. I am not and cannot be an abstraction but a substantial existence, and my knowledge of this existence is higher than any I can possibly obtain of my surroundings or of anything which is exterior to me. Then I see around me other personages whom I infer to be like myself, conscious, thinking beings. I do not, and cannot, see their consciousness, but only the manifestation of such consciousness, which is fact enough. Prof. Maurice has well said, "The student of history finds himself amidst a world of I's." All my knowledge must be tested by my consciousness. The external world can only be proved to exist by appealing to this consciousness. The senses are simply the inlets to this, and of themselves have no separate or independent means of deciding anything. Here it is that the materialistic philosophy so thoroughly breaks down, for it elevates matter above that by which alone material existences can be known. Men talk glibly of how much they know of matter and how little of spirit, whereas the reverse is the fact;

they know much of spirit and nothing of matter. This statement may seem at variance with general experience, but a moment's reflection will show you that it is correct. What is matter, and what do we know of it? Let a materialist attempt an answer to this question, and he will soon discover how difficult a task he has to accomplish. Matter is only known by its attributes—the substratum that underlies phenomena cannot be cognized. Yet this very substratum it is that is meant when matter is spoken of. The properties of matter, such as extension, resistance, etc., are not matter, and yet we know of nothing else in connection with matter. Abstract all the properties of matter mentally, one by one—this done you have not removed a single atom of a material character. Now inquire what is left behind. Will it be a substratum without properties, or nothing at all? The former is an impossibility, the latter a nonentity. That which is called matter is just the one thing of which you know nothing, can know nothing. If, however, it be said that matter is only the name given to a collection of attributes, and that these being all bound in one by a strong bond of some kind, constitute the thing, this is to get rid of matter altogether, for no one of these properties is an entity, and the addition of a dozen nothings cannot make a something. Is there then a material world at all? Most certainly, but only existing as a shadow of the great spiritual sphere which underlies it, and from which it originally sprang. If spirit were not, matter could not exist for a moment.

II. *It is a necessary truth from which there is no escape that something is eternal.* Something must have existed from all eternity. This truth is axiomatic. It is a necessity of thought, and consequently needs no proof, and is susceptible of none. Something must have existed from all eternity, or there had still been nought; for *ex nihilo nihil fit*. "This," says Dr. Samuel Clark, "is so evident and undeniable a proposition that no atheist in any age has ever presumed to assert the contrary; and therefore there is little need of being particular in the proof of it. For, since something now is, 'tis evident that something always was. Otherwise, the things that now are must have been produced out of nothing, absolutely, and without cause—which is a plain

contradiction in terms. For to say a thing is produced, and yet that there is no cause at all of that production, is to say that something is effected, when it is effected by nothing—that is, at the same time when it is not effected at all. Whatever exists has a cause, a reason, a ground of its existence, a foundation on which its existence relies, a ground or reason why it doth exist—rather than not exist—either in the necessity of its own nature (and then it must have been of itself eternal) or in the will of some other being (and then that other being must, at least, in the order of nature and causality, have existed before it). That something, therefore, has really existed from all eternity is one of the certaintest and most evident truths in the world, acknowledged by all men, and disputed by none. Yet, as to the manner how it can be, there is nothing in nature more difficult for the mind of man to conceive than this very first plain and self-evident truth. For how can anything have existed eternally, that is, how an eternal duration can be now actually past, is a thing utterly as impossible for our narrow understandings to comprehend as anything that is not an express contradiction can be imagined to be. And yet to deny the truth of the proposition, that an eternal duration is now actually past, would be to assert something far more unintelligible, even an express and real contradiction.”* Something, therefore, must have been eternal. That eternal something, whatever may be its nature, is infinite, at least in duration. This is, I take it, a point upon which the atheist and the theist are both agreed. Nor can that which is infinite in duration be limited in extent, for that supposition would imply an infinite existence with finite attributes or a finite existence with an infinite attribute; or some sort of existence combining in itself infinite and finite attributes, either of which is a contradiction of terms, because it implies a finite infinity, which is as irrational as a square circle or a crooked straight line. The point, therefore, where a divergence takes place, between the atheist and the theist is as to the nature of the one infinite existence.

III. *The eternal and infinite existence is not man.* This is so self-evident that no time need be taken up in proving it.

* *Being and Attributes of God* 9th ed., pp. 8, 9.

Each individual man knows that he has not existed from eternity, neither has the race to which he belongs. For in the first place such a supposition is philosophically absurd, as it implies an infinite chain made up of finite links. And secondly, science has demonstrated that there was a time on this planet when man was not. If it be said that man was evolved from a lower animal, I reply there was a time when no living organism existed. Man was therefore produced, that is, caused in time. Somewhat or some one must have preceded him and brought him into being. And this cause, whatever may be its nature, or by whatever name it may be called, must have been adequate to the production of the effect which we call man. It must not only have been capable of moulding his bodily organs with marvellous precision and skill, adapting one to the other, and the whole to the world in which he lives, but it must have given him life, a task which could only be accomplished by that which was itself alive, as modern science fully attests. This cause must therefore have been a living power for that which does not live cannot impart life. Moreover, as man is intelligent, this cause must have been capable of imparting intelligence and, therefore, itself intelligent. For intelligence to originate in non-intelligence is really for something to spring from nothing, which is absurd. And then that substratum in man which constitutes him an Ego, which underlies all the phenomena of his external nature could originate only in that which is not phenomenal, but has an existence as an eternal reality. A modern writer has well said, "As imperatively as I myself and all other phenomena of the visible world, with our limitations of place and time, demand the recognition of realities underlying and producing them, which realities constitute an invisible world beyond the limits of place and time, so imperatively does the limited, conditioned, yet regulated, play of these realities demand the recognition of a transcendent reality, an *ens realissimum*, unlimited, unconditioned, by whom they must be adjusted and actuated, from whom they must come, and in whom they must perpetually have their being."* In the fact that I am is involved that of an intelligent and conscious reality, capable of producing me, and others like me, in the race to which I belong.

* Griffith.

IV. *The eternal and absolute existence is not the material Universe.* This proposition is of course the one to which the atheist will take exception. But it can nevertheless be supported by arguments which are quite unanswerable. We have seen that there is somewhere an eternal reality, and it is not difficult to show that such a reality cannot be found in any part of material nature nor in the physical universe as a whole.

I. The material universe is conditioned and limited and cannot, therefore, either in its parts or as a whole, constitute the absolute and unconditioned one. Everything that we recognize in the external world and in man is conditioned and limited. All the facts of nature with which we are familiar, indeed all those of which we are capable of conceiving in matter, are interdependent, limited by and limiting each other. They constitute, in fact, what we call phenomena—a word which of itself, as every Greek scholar knows, means an appearance, and sustaining a relation to that which is substantial and underlying. A phenomenon cannot stand by itself. It has no meaning except in relation to a substantive which is its subject and support. Says Ritter, a celebrated German thinker, “No phenomena could present themselves before us unless there existed something as their ground—something of which we can predicate these to be the phenomena. The very notion, therefore, of ‘appearances’ requires for its completion the ‘correlative’ notion of ‘grounds’ for these appearances, of which grounds these appearances are the predicates.* Whenever, therefore, we think of phenomena, we are compelled by a stern necessity of the laws of thought to think of something upon which these phenomena depend and to which they owe their origin. Limitation is an essential characteristic of matter in all its forms. You cannot conceive, if you try, of unlimited matter. Now, that which is limited, in the very nature of things, can neither be infinite nor absolute. Yet there must be an absolute, since without the unconditioned nothing that is conditioned could exist; and there must be an infinite, for it is one of the necessities of thought. You cannot even think it out of existence. The atheist, then, is bound to tell us where and what is the infinite and absolute existence. He must

* *Unsterblichkeit.*

either show some form of matter that is unconditioned and unlimited which is, in fact, a contradiction in terms ; or prove that there is no absolute existence, which is, in truth, to deny all existence ; or he must admit that the infinite is something transcending all material things, which is to relinquish his atheism."

2. All the phenomena of the material universe consist of a series of changes, which are also relative, limited, subordinate and secondary. This being so, to what conclusion are we irresistibly driven by what Herbert Spencer calls "the momentum of thought," which leads us from the things as they appear to the why and how of their existence? The inference is as clear as that two and two make four, that there must be a prime mover from whom all these secondary movements spring. A consideration of this fact it was that led Aristotle to ascend from all observable movements and principles of motion up to what he calls the "principle of principles," the first "immovable mover," which "causes all things else to move." All movements that we see are conditioned by other movements. No single material thing with which we are acquainted can move itself or stop itself when set in motion. There is no property of matter better known or more thoroughly established than that of *inertia*, or, as it is now called, *mobility*. How, then, is motion caused? I do not mean secondary motion, but primary motion. Whence do all these subordinate movements have their origin? There is no primary movement in any material thing with which we are acquainted. Motion connected with phenomena cannot be eternal, for the phenomena themselves are transient and dependent. Prof. Huxley has well said, "The very nature of the phenomena demonstrates that they must have had a beginning, and that they must have an end."* Every change that is observed in a body is caused by something exterior to itself.

3. Each part of the material universe shows itself to have been an effect, and must therefore owe its existence to a cause outside of itself. The atheist cannot point to a single object in physical nature which does not bear upon it the marks of having been caused by some power exterior to itself. Suns and stars, and trees and flowers, and rolling waters, the violent tornado,

* Lay Sermons, p. 17.

and the soft, gentle zephyr, the thunder-storm and the dewdrop, the pebble stone on the sea-beach, and the mightiest range of mountains on the earth, the colossal mammoth, and the tiny animalcule that disports itself in a drop of water, all cry out, "not in me will you find the cause of existence." No; material nature is simply a series of effects—nothing more. Even man himself, the highest of all created beings, feels that he owes his existence to *Somewhat* or to *Some One* higher than himself. Where, then, is the cause of all things, ourselves included? It cannot be found in material nature, for no part of the universe could cause itself, much less something besides itself. Every individual thing that we see declares itself to be an effect. Where then and what is the cause? This is the question which no atheist can answer—the problem before which materialistic science bows its head abashed. Atheism and its twin sister agnosticism hang up a curtain here, and exclaim, "We don't know what is inside"; while in truth our own consciousness extends both within and without. Mr. John Stuart Mill,* while admitting that the material universe is continually changing in all its parts, and that whatever changes must be an effect, yet thinks that there is a permanent element in nature, which does not change, and may therefore be the cause. But what is this permanent element? You will perhaps be surprised to hear that it is force. How this statement can help the atheist out of the difficulty of his position one fails to see. Force is not matter nor an attribute of matter, nor in fact of matter, in any sense of the word. The permanency of force, therefore, but proves the permanency of mind, and that in mind, and mind alone, can an efficient cause of material things be found. All matter is an effect whose cause must be other than material; and this cause is God.

Atheists are constantly babbling of nature, as though by the use of a word—which they often employ in a very loose and vague sense—they got rid of all difficulty in connection with this question. What is meant by nature? Unless we have a clear and definite meaning in our minds that we attach to this word its use is not likely to help us much. The term nature, it

* *Vide* Essay on Theism.

seems to me, is very often used in a most ambiguous sense, even by scientific men. At one time it is employed to denote the totality of all existence; at another to describe the causes or conditions of things; at another the relations of phenomena; and sometimes all these collectively. Such use of language is likely to land us in inextricable confusion. According to the derivation of the word nature (*natura, nascitur*), it means that which is born or produced—in point of fact, the becoming. In this sense, therefore, it had a beginning, and will have an end. It is solely phenomenal, and consequently its cause must be sought for outside of itself. That which becomes or begins to be cannot be the cause of itself, but must be a consequence of antecedent conditions. Nature, therefore, as the sum total of phenomena, is an effect, and as such requires a cause. And here again we are driven to something beyond nature. There can be no phenomena—and nature consists simply of phenomena—without change, no change without motion, no motion without force, and no force without mind, as we shall presently show. Thus we are led by various lines of thought to the same conclusion. "None of the processes of nature," says one of the most eminent scientific men of this age, "since the time when nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led along a strictly scientific path very near to the point at which science must stop. Not that science is debarred from studying the external mechanism of a molecule which she cannot take to pieces any more than from investigating an organism which she cannot put together. But, in tracing back the history of matter, science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural."*

* Prof. Clerk Maxwell, President's Address, British Association, 1870.

factured article; in other words, a creation. And her cause and creator is God.

V. *The force behind nature originates in mind.* Motion is now held to be caused by force, and all the manifestations of force in the material universe are resolvable into each other. Light, heat, electricity, magnetism, etc., which were at one time supposed to be entities and called imponderable bodies, from the fact that they were not subject to gravitation and could not, therefore, be weighed, are now recognized as modes of motion, that is, forms of force. There are no such things as light and heat. There is no electric fluid, although men still talk about it, and write about it as though it had an actual existence. All these phenomena consist of forms of forces, and each one can be converted into the other.

Force and substance,—“Kraft und Stoff”—comprise everything of which we have any knowledge; but, in truth, substance—*i. e.*, underneath thing—I have already said, cannot be cognized, and does not fall within the range of human cognition at all; consequently all knowledge is limited to motion, which must be regarded as a particular manifestation of force.

One of the most important facts which modern science has demonstrated is, that force can never be destroyed. It runs on in a never ending cycle, passing through various changes, but never for a moment ceasing to exist. The most insignificant motion taking place upon the earth may produce effects throughout eternity in far-distant worlds. Nature knows no rest; with her there is perpetual action. Motion cannot pass into nothingness; it changes its forms often, but runs on forever. It becomes frequently what is called latent—that is, lost to human observation—but destroyed it never is, having merely passed into other states, from which it will in the end emerge. It changes its modes, but in doing this it sustains no diminution of its power. To use an illustration of Sir W. R. Grove,* if a weight be raised from the earth and suspended at the point to which it has been elevated, the centre of the earth's gravity, and, consequently, the relationship that the earth sustains to the sun, planets, and in point of fact, to the entire universe, has been changed. Now let

* The Correlation of Physical Force, pp. 20, 21.

the weight fall down again, will this place matters in the same position that they were before? By no means, since in the interval that transpired between the raising and the falling of the weight the earth has been moved, and changes of a hundred different kinds have taken place, rendering it perfectly impossible for things to return to their original status. Nay, even if two weights exactly equal had been raised at the same time on the opposite sides of the earth, so as to avoid changing the centre of gravity, still they would have increased the earth's diameter and thereby have caused perturbations whose effects may go on forever. Every word spoken puts into motion the atmosphere and other surroundings of the person who speaks, and these motions, in some form or other, must be perpetuated through eternity. Respiration, circulation, nutrition, secretion, excretion and the other functions which go to make up organic life, are but so many modifications of the force that pervades all nature—a force which is ever changing yet always the same. Each mode of motion can be converted into the other, heat into light, electricity into magnetism, and all into momentum. This is not theory, but demonstrable fact. In order to make the matter more clear, however, I may give a simple illustration as detailed in the "Lecture Notes" of Dr. Meyer. He says: "The heat developed by the 'falling force' of a weight striking the terminals of a compound thermal battery (formed by pieces of iron and German silver wire twisted together at alternate ends) caused a current of electricity through the wire, which, being conducted through a helix, magnetized a needle (which then attracted iron particles), caused light to appear in a portion of the circuit formed of Wollaston's fine wire, decomposed iodide of potassium, and finally moved the needles of a galvanometer." Here, then, we have kinetic energy converted into heat; then absorbed heat transformed into electricity; that again converted into magnetism, light and chemical force; and so on. All the forms of energy or modes of motion are thus reducible to unity, in fact, to one force. "Electricity and magnetism, heat and light, muscular energy and chemical action, motion and mechanical work, are only different forms of one and the same power. . . . Moreover, chemical union of the elements of matter, the attrac-

tion of gravitation in all the bodies of the universe are but varied forms of this universal motive force" (Dr. Cohn). Now the question that arises is, What is the origin of this one force? From what source does it spring? There is but one answer. It owes its origin to mind. In human experience force invariably springs from volition. The intermediate agents between the will and the last thing observed to move may be numerous; but this in no case alters the fact that, tracing the links of the chain upwards to its origin, we come in the end upon volition. Dr. Carpenter, who certainly had no bias in favor of Christianity, remarks: "Force must be regarded as the direct expression of that mental state which we call will. All force is of one type, and that type is mind." * And the same view is advanced by Herschel, Wallace, Laycock, Murphy and many other of the leaders of scientific thought. Even Herbert Spencer, who is usually claimed by atheists or agnostics as belonging to their school, is compelled to concede almost all that I am here contending for. He says: "The force by which we ourselves produce changes and which serves to symbolize the cause of changes in general, is the final disclosure of analysis. Force, therefore, is of mind, not of matter. It is an expression of Will and an attribute of Spirit." † We are driven consequently, by the irresistible force of logic to the conclusion—the only rational one—that the mind, which is the cause of all motion in the varied phenomena of the physical universe, is the ever-present God.

Motion cannot *per se* produce motion. It is a fundamental axiom in physics that motion cannot be generated by motion itself, but only by force. Inertness and energy, activity and passivity are contradictory attributes and cannot, therefore, be affirmed of the same thing. Any one who says that matter is inert, and yet at the same time maintains that it exerts force, uses words without meaning, and, consequently, talks nonsense. Herbert Spencer remarks: "Force is the ultimate of ultimates. Matter and motion are differently conditioned manifestations of force. And force can be regarded only as a certain conditioned effect of the unconditioned cause—as the active reality indicating to us an absolute reality by which it is immediately pro-

* Human Physiology, p. 542.

† First Principles, p. 235.

duced." * Force, therefore, cannot be an attribute of matter, for it moulds and fashions matter. It is higher than any material existence. The entire physical universe is under the control of Force, and, but for it, must sink into a state of torpor, inactivity, stagnation and death, or, possibly even cease to be. Force, therefore, not being in matter, must be sought for in mind and in mind alone. Spirit force is the only force possible in the universe. In all our experience we know of but one originator of force, which is volition. A hundred illustrations might be given did time permit. The doctrine that mind is the originator of motion is as old as the hills. *Noûs μὲν ἀρχὴς κινήσεως*, says Anaxagoras. And all modern science is tending marvellously in the direction of this truth. Motion transformed in multiform ways and transmitted through a thousand media, always commences in mind or spirit. Dr. Carpenter observes: "The deep-seated instincts of humanity and the profoundest researches of philosophy alike point to mind as the one and only source of power." † And a far greater man, Sir John Herschel, remarks: "The conception of force as the originator of motion in matter without bodily contact or the intervention of any intermedium, is essential to the right interpretation of physical phenomena, . . . its exertion makes itself manifest to our personal consciousness by the peculiar sensation of effort, . . . and it (force) affords a point of contact, a connecting link between the two great departments of being, mind and matter—the one as its originator and the other as its recipient." ‡ All the various forms of energy which we see manifested around us in the ten thousand phenomena of nature are simply so many transformations of one force, springing from the one source of power, the Divine Will.

" For how should nature occupy a charge,
Dull as it is, and satisfy a law
So vast in its demands, unless impelled
To ceaseless service by a ceaseless force,
And under pressure of some conscious cause?
The Lord of all, Himself through all diffused,
Sustains and is the life of all that lives."

Now what do we know of the origin and direction of force, as

* First Principles, pp. 235, 236.

† Nature, VI., p. 312.

‡ Familiar Lectures on Science, p. 467.

far as they fall within the range of human experience? This, for certain, that they always spring from volition. The intermediate agents between the will and the last thing observed to move may be numerous; but this in no case alters the fact that, tracing the links of the chain upwards to its origin, you come in the end upon volition. The magnet will not generate electricity until it is made to revolve. This revolution is effected by a human arm, behind the movements of which lie a human will. And here we discover the real origin of the force. A ball—or any other material object—would remain at rest forever did not some power move it, and the simplest and easiest means of accomplishing that result is by picking it up and throwing it elsewhere, that is, bringing volition to bear upon it with only one intermediate agent, the human arm. In all our experience we know of but one originator of force, and that is will. A dozen or two pieces of machinery may stand between the volition and the sought-for result, each of which will be a means of transmitting force, but the origin remains the same. Hence reasoning from what we know as falling within the range of human experience to that which occurs in the great universe around, there is but one conclusion to which we can logically come, which is that a divine volition governs the whole, and that without this primal power nothing had ever existed. “In the universe all is motion or phenomenal,” observes a modern author, “which motion is not chaotic but acts in accordance with unvarying laws, which laws are everywhere combined to produce particular objects or results. Add intelligence to force and you arrive at conscious force. What else is this but will? What right have you to deny that wherever you find force there also is intelligence?”* In truth, an origination of force without intelligence and volition is simply an absurdity.

How much higher intelligence is than any of the forms of force—that is, the secondary forms—may be seen at any moment. The steam engine, with all its huge machinery, holding in control one of the mightiest forces of nature—a power capable of destroying the grandest building that human ingenuity has erected—not only owes its very existence to human intelligence but may be set in action or stopped by a child. Intelligence is,

* *Higher Law*, vol. II., p. 164

then, the highest form of force, the one, in fact, from which every other springs. All the forces of nature consequently owe their origin to a great intelligence. By some this has been said to be unconscious intelligence; but unconscious intelligence is nonsense. Intelligence implies consciousness, and the divine intelligence is, therefore, a conscious being, by whose volition—expressed in what for want of a better term we call “laws of nature”—all things are upheld.

There is another point in addition to the origin of force that might be considered if I had time, that is, the direction of force. This most unmistakably points to an intelligence. Not only is motion produced but it is directed to a particular end. Now what determines that end. A force cannot of course act without following some direction; but we want to know why it takes one more than another. To use the language of Mr. James Croll: “Suppose the subject of our inquiry to be the origin of a crystal, the leaf of a tree, or any other special form, organic or inorganic. We inquire first, what is it that moves the particles while the crystal or the leaf is being built up? We refer the motion to a force, and feel satisfied with the explanation. But force or energy accounts for the mere motion of the particles. We inquire next, what are the particular paths taken by the moving particles? In what manner or way do they move to their positions? In other words, what are the *laws* of their motions? But even if we knew this and could answer both of these questions, we should not be satisfied. We must not only know the paths taken by the particles but must be able also to explain why the paths are taken.”* All this is unmistakably governed by an intelligence, and upon no other principle can it be explained. There is always seen a means to an end, a purpose to be wrought out. Gaze where you will in nature and witness in any of her varied phenomena the operations of force, and purpose and plan will be seen indelibly written upon every movement, whether it be the revolution of a world around its central sun or the fall of the autumnal leaves from the trees, the rolling waves of

“Old ocean's gray and solitary waste,”

or the tear trickling from the sorrowing eye, the organization of the most colossal mammoth, or the gambols of the minutest

* What Determines Molecular Motion.

animalculæ disporting themselves in a drop of water. All nature proclaims an infinite mind that governs the universe; and the profoundest desires of humanity, springing from its great heart, testify not only to the existence of God but to a close relationship between Him and His creatures and to a responsibility based thereon.

“Thou, fair Religion, was designed
Duteous daughter of the skies,
To warm and cheer the human mind,
And make men happy, good and wise;
To point where sits in love arrayed,
Attending to each suppliant call,
The God of universal aid,
The God, the Father of us all.”

GOD'S THOUGHT AS MANIFEST IN HUMAN SOCIETY.

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IN the sphere that our subject limits us to, all idea of God or a divine interference is sought to be eliminated. The effort is made to banish God from any conception of human society and to affirm either that it is a growth due to favorable circumstances, or the result of inward forces. If we can prove that, while there may not be any evidence of a divinely miraculous interference in the development of society, yet that the hand of God can be the only explanation for its phenomena, then we have attained a position almost impregnable.

The law of the universe that like atoms attract each other finds its expression among men. Far back in the history of the world men were drawn to each other for protection, or companionship, or aggrandizement. These beginnings were small, perhaps but a few families. As these communities grew an agreement of some form was entered into. This agreement enlarged itself until at last the community became organized into bodies or nations with certain forms of government.

This view, called the patriarchal, seems to be the deep-seated conviction of all as to the origin of society, though such an authority as Bodin, the great French writer, concludes that all government is to be referred to violent usurpation. This is partly true as to the form of government, nevertheless the basis of society is on an agreement of the community. From these small beginnings the strides have been great. The community has expanded into the nation with a large territory. The simple form of government has become a vast and complicated one. The head man or chief has developed into the emperor, or king, or president. Such then being the commencements of society, it will be our purpose to trace its tendencies in several ways.

The thesis that I propose to develop is, that human society has steadily manifested the divine thought and that the recognition of this fact can alone account for human development.

History shows us two things: First—That every social state has a divine element working within it, so that if it could attain the ideal at which it aims, it would fulfil the divine purpose. Second—That every social state is in disorder and therefore needs a redemptive process to restore it to harmony. These two facts can be observed in every form of society. Society in particular phases of history almost reaches a height that we can suppose it will attain a perfect development, but it falls into anarchy or into disruption. The reason being that this redemptive process has not been fully at work.

I need not here define the meaning of this redemptive process. It will be clearly seen as we proceed. Nor is it necessary to gain a correct conception of human society to see what its ideas ought to be. Suffice it to say that its basis must be in harmony with the divine idea. Human society has reached its ideal when in every relation of life there is the manifestation of perfect harmony between its workings and the divine thought.

Let us consider some main features that may be said to comprise human development. These mark its progress and also explain what ought to be the character of its growth.

The free exercise of all the rights and privileges of the individual, so long as they do not conflict with those of others, is the basis of true liberty. God has given to man ability to act along certain spheres in life—power to think and form correct judgment—faculties that can be exercised in right ways, and combined with these certain powers in the soul and heart that create affection, control the religious sense or give purpose to the life. When these are in any way suppressed either by law or public opinion, then there is no liberty. Whatever faculty, or talent, or soul-power any one has and while not coming in conflict with aught else, still is not allowed to be exercised, then there is slavery. Liberty does not alone consist in freedom from personal restraint, but in the freedom to think, to exercise our faculties, to give utterance to our thoughts and to do what we are fitted for.

The very reverse of such liberty is apparent in human society. The further men got away from God the greater was the bondage in which they were held, but when their relations to God were closer then there was more liberty.

Slavery may be said to have several forms. The first and best known is personal slavery. Its effects upon society are debasing. It casts a stigma on all labor. Besides it gives a special cast to the national character. Study the traits of character in imperial Rome, in Spain. There was a haughtiness resulting from the sense of supreme ownership. To labor was a degradation and as this fostered idleness, then vice and crime prevailed. Yet there was a spirit of chivalry, a man's honor must be respected, but there was no humane feeling. As far as my studies have permitted me to go, I do not find any mention made of a hospital or benevolent institution in imperial Rome. Slavery crushed out such feelings. It destroyed the idea of the rights of the multitude. The slave-owner considered himself above all. His property in man made him despise all who did not own men.

Wherever slavery exists there can be no middle class. Wealth being in the hands of a few and labor being a degradation, it would be impossible for a middle class to arise. From a very early period the existence of slavery both in Greece and Rome produced a strong contempt for commerce and manual labor, which was openly professed by the ablest men. Among the Bœotians those who had defiled themselves with commerce were excluded for ten years from all offices in the state. Aristotle declared that in a perfect state no citizen should exercise any mechanical art. Xenophon and Cicero were both of the same opinion. Augustus condemned a senator to death because he had debased his rank by taking part in a manufacture. Nor is this the only direct result. The contempt placed on all labor, thus preventing the growth and stability of a middle class, really prevented progress. The places of the merchant and mechanic were filled by slaves who enriched their employer, but themselves acquired no independent position. The upper and lower classes were thus left to struggle against each other, without the intervention of an intermediate class to moderate the strife.

As a result of this there were continually arising disturbances

that caused disorder in society. Agrarian discontent constantly disturbed the Roman empire. The collisions of classes were frequent and violent. Disorders were aggravated and the political condition of society suffered in consequence. I need not cite any instances to illustrate this well-known fact. I need but mention the condition of Roman society to show that these very elements of disorder were then prevalent.

The moral and social effect of bondage on the slave himself was most debasing. Slave labor can never produce any personal elevation. For the slave there is neither rest nor hope and the burden of his life is often too heavy to bear. The peculiar charm in the work of life is that our labor will afford us the means of obtaining life's necessities, or what will gratify our cultivated tastes. All this a slave had no hope of. Hence he could not but feel bitter towards society and be ready at any moment for revolt. His very presence in society was a protest.

The next form of slavery is the bondage of opinion. The right to think and to exercise the judgment are the two privileges derived from God. No one has a right to do our thinking for us and the exercise of our judgment should be unrestricted, provided we do not injure others.

The history of society furnishes us with illustrations that have the opposite of these views.

It was a saying of Locke that we should not ask whether our will is free, but whether we are free; for our conception of freedom is the power of acting according to our will. The tendency, however, has been to repress intellectual and moral liberty; to keep in check the judgment and prevent intellectual progress. Even the teachings of the early Church fostered this spirit of repression. All the early fathers condemned resistance as a deadly sin. No outrages upon humanity were held to justify subjects in forcibly protecting themselves against the injustice of their rulers. The tendency of such teaching has been to produce a moral and intellectual bondage.

It will always result that where the thought and judgment of a people have been influenced by a higher authority, there will be no special progress manifest. The state of the people will be narrow and they will have prejudices that will

prevent any intellectual, and I can also say moral, development.

This fact can be seen in any period of Church history before the Reformation. According to the popular belief, all who differed from the teaching of the orthodox lived under the hatred of the Almighty. Holding this view, the way was opened to commit any act of wrong seen fit, and the history of the Middle Ages presents features of such moral obliquity, as well as intellectual degradation, that it is hard to believe they were followers of Christ.

We can begin with the year 340 A.D., when the Arian controversy raged, and come down to the Reformation and perceive that there was no true progress. Man was not free as God designed him to be. Milman tells us that on the triumph of the orthodox over the Arians in Egypt every variety of plunder, sacrilege, murder and outrage was perpetrated. We are all familiar with the license Cyril of Alexandria gave to his monks, who murdered Hypatia. In the councils held by the Church at various times, violence and even robbery and murder were not unknown. Milman says, "Nowhere is Christianity less attractive than in the councils of the Church. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, detract from the reverence and impugn the judgment of at least the later councils. The close is almost invariably a terrible anathema, in which it is impossible not to discern the tones of human hatred, of arrogant triumph and of rejoicing at the damnation hurled at the adversary." None of us will forget the account of the Robber Council of Ephesus.

Not alone was this spirit of repression manifest in the decision of the councils, but in every matter of belief, even the most minute, no liberty was allowed. Gibbon tells us that in the fourteenth century the question of the nature of the light at the Transfiguration was discussed, and those who refused to admit that it was uncreated were deprived of Christian burial.

Here we have a few illustrations taken from a vast mass in the history of the world and Church that show how the liberty of man was suppressed.

Coupled with this condition of human society there was an-

other influence that fostered this spirit. There arose a literature the most ridiculous, the most false, and against all common sense. It was filled with lying legends that in order to accept, man must have parted with his reason. It created also a bitter spirit of hostility against those who opposed it. With these influences at work society lost its upward tendency. Of moral and intellectual freedom there was none. No advance was made and human ideas were of the paltriest character. The constant exaltation of blind faith, the countless miracles, the childish legends, all produced a condition of besotted ignorance, of trembling credulity that can scarcely be paralleled among the most degraded barbarians. Innovation of every kind was regarded as a crime. If it was shown in speculation it was called heresy. If in the study of nature it was called magic. Human society was thus retarded and all idea of freedom obliterated. Even the very foundations of society were weakened, and the result of this tendency caused progress to be set back many centuries. It was most disastrous to Spain.

The intolerant spirit there recoiled with fatal effect. Four times the Spanish nation directed all its energies against the assertion of personal liberty, and each time she received a wound from which she never recovered. By the expulsion of the Jews she lost her greatest financiers and merchants. By the expulsion of the Moors she lost her best agriculturists. By the expedition of the Armada she lost her naval and commercial supremacy and it passed over to England and Holland. By her persecution of the Netherlands her prestige was destroyed and a new, hearty State created that became her successful rival.

The third and last form of slavery I have to consider may not seem appropriate here. But it must be remembered that human society never can be itself unless its relations to God are harmonious. If there is any limit in freedom then society has not its right conception. The condition of woman has always been one that has produced a debasing effect on society. I find four causes that have wrought this result, and all of them producing social disorganization.

1. The prevalent teaching of the Jewish law entered into the Christian constitution. In the earlier Jewish writings we detect

those traces of the Oriental depreciation of woman. The custom of the purchase money to the father of the bride denoted female bondage. Polygamy was practised, though it ceased when the Jews returned from the Babylonish captivity. Because of the fall of Adam, woman was considered as the origin of human ills. In the Book of Leviticus, where the law is given for the period of purification after the birth of a child, the period is twice as long for a girl as a boy. The type of female excellence is low in the Old Testament. The warmest eulogy given to a woman is probably that bestowed on Jael for the foul murder of Sisera.

2. In antiquity the masculine virtues were most admired. Prof. Winckelman says that the supreme beauty of Greek art is rather male than female. Wherever the female is represented in art it is the courtesan. The Venus of Apelles and that of Praxiteles are both representations of the celebrated Athenian courtesan Phryne. We have in art the dying gladiator, the Apollo Belvidere, or some other gods, but very rarely the representation of a woman. The reason of this was that the masculine virtues were most admired. Pliny tells us that the favorite female ideal of the artists appears to have been the Amazon. So a woman had almost to unsex herself before she could obtain recognition.

3. Legislation as to woman placed her in a degraded position. The patriarchal idea being the predominate one, its character is a group that consists of wife, children, slaves, land and goods subject to the despotic power of the eldest male. The family thus based on power, the husband acquired a despotic authority over the wife, and her property became absolutely his. The institution called usucapion or prescription, the acquisition of ownership by continuous possession, lay at the root of the ancient Roman law. Thus the wife became the daughter of the chief of the house. Here we see how all legislation manifested the complete inferiority of woman; how the whole course of legislation has been nearly always adverse to woman. The basis of the canon law was that woman being inferior, legislation had to fully recognize this. The education of woman was hardly considered. In fact for centuries the position of woman has been

the one held by Greece—that she was but a means to an end. The law in Athens invalidated all that a man did by the counsel of his wife. The Censor Metellus, in the year 602, voiced what has been the opinion as to woman for centuries. Could we but exist as citizens without wives, we should all be glad to get rid of the burden.

4. The greatest degradation of woman came from the source that ought to have elevated her. The Romish Church while seeking to preserve purity, really degraded woman by preaching asceticism. While Gregory VII. did not originate celibacy, he forced it into greater prominence than before and it has been a positive drawback to progress. The monks who fled into the wilderness and gave accounts of how they had to punish themselves, St. Anthony who tells of his terrible struggles, a St. Simeon Stylites, bull after bull and edict after edict enforcing celibacy, one and all degraded woman.

Now these three forms of bondage comprise in general all slavery, and being anomalous, show no divine thought nor any relation between God and man. There is no trace here of the manifestation of divine righteousness. In fact the whole condition signifies a protest and there has to be a readjustment of relations before there can be any supposition of harmony between God and man.

Civilization is the earthly means for accomplishing the divine intention as to society. In the study of civilization the theory of it has been generally held to be the same as that of the Italian philosopher Vico, who traces three periods of development in human progress—the divine, the heroic, and the human age. When the last stage is reached, then society declines and relapses into a state of barbarism equal to that which preceded the divine age. After this it rises again, passing through these same stages. This law is seen in the middle ages and in modern times.

It is this law that Mr. Buckle makes use of in his famous history of civilization, when he repudiates any idea of a divine intent and takes, as a foundation for his superstructure, Vico's declaration, "That the progress of a people from brutal force to right, from authority to reason, and from selfishness to justice, is the

result of their spontaneous growth brought about by external circumstances."

All this might be true if the lines of progress were in the main identical; if a new element introduced into society can be accounted for as the natural result of the past. But when it is impossible to find a solution for it in human nature, in the evolution of ideas—in the belief that it is the product of human progress—then we must accord it a divine origin. In all my studies in civilization, I cannot find any people who have reached the highest culture and the greatest progress, holding those views that flow as direct results from Christianity. I can go further and say that any study of civilization will convince us that the idea of self predominates. This may be the political, civil, industrial or agricultural self, and so strong is this selfish principle, it is impossible to conceive human nature having these views without the aid of Christianity. Plato's wildest dream of a perfect land, Sir Thomas Moore's *Utopia*, fall below the reality of what the present century is through Christianity. Mr. Buckle affirms that if a people were left to themselves, their religion, literature and government would not be the causes but the effects of their civilization. The opinion also is held that progress is due to the ability of government and the sagacity with which the evils of society have been palliated by legislative remedies. But before this is done the government must be educated. Slavery has existed almost from the beginning of the world. Man has never been accustomed to anything else. Surely then, when England liberated its slaves and Russia its serfs, they did not learn the principle by the evolution of human thinking, for the idea was not there. It was a message from God, and when the redemptive process became active, slavery ceased. When reason is acted on by God, then society does what is not known before and does it without hesitation, because moved by the true spirit.

I propose now to show that only to Christianity is due the political and social phenomena of the present. I also affirm that they could not have resulted from the evolution of society—from progressive ideas—from a higher state of culture. The fact is these ideas are beyond human nature. All our progress due to

evolution is very little higher than that of Athens. What we surpass her in is wholly due to Christianity.

The most direct influence of Christianity was to impress the sanctity of human life. This had already been taught, but Christianity alone impressed it on man as one of the most important things for consideration. It looked on man as an immortal being whom the divine Son came to this world to save. A special process of redemption had been undertaken for him and he had then to be regarded as a sacred being. Christianity therefore definitely asserted the sinfulness of all destruction of human life and thereby formed a new standard higher than any before existing in the world. The effect of this was at once felt. The reckless expenditure of life began to cease. It stopped the gladiatorial shows and modified the penal code.

But the redemptive process had not taken strong hold of the world. There was reverence for human life, but a mistaken view of its application. After heresy arose in the Church it was considered a benefit to the heretic and a blessing to the Church to persecute to death. Yet so sacred was man that it was a long time before the Church could bring itself to commit murder. St. Augustine, while advocating the persecution of the Donatists, did not wish them to be punished with death. St. Ambrose and St. Martin of Tours, both energetic persecutors, expressed their abhorrence of the Spanish bishops who caused some Priscillianists to be executed. However, the leaven of this principle kept working, and at the present day the sanctity of man is so largely held that we even hesitate to put in force the penal law. Thus the relations between man and God are rightly adjusted and man is sacred because made in the image of God.

The next result we may notice is that Christianity promoted the idea of universal brotherhood. The justice of slavery was based by the fathers, and in fact by all defenders of it, on the curse of Ham. This feeling came into the Church as the legacy of centuries. But in a feeble way, at first, the idea has triumphed. The slave and the freeman together partook of the Lord's Supper.

Then the slave might become the priest, and thus the former contempt for the slave was broken down. Gradually emancipation was introduced and it soon became a Christian duty to at-

tempt the ransom of slaves. I could mention a long list of names distinguished for this act. There were Sts. Cæsarion, Hilary, Epiphanius and Avitus. A legend says that St. Paulinus of Nola, having exhausted all his resources, sold himself for slaves. The Trinitarian monks, founded by John of Matha in the twelfth century, were devoted to the release of slaves.

From this idea of brotherhood would naturally spring the working of charity. It did not exist before Christianity. Rome supported thousands with corn, but it had to. It was either that or political ruin. Christianity made charity a virtue that the priest and layman loved to dwell on. Beautiful are the illustrations of charity, and they show how above the tumult of the world's strife and work are heard the words of Holy Writ. We are all one in Christ. The *agapæ* or love-feast started the good work. Fabiola, a Roman lady of the fourth century, opened the first hospital. The insane are not forgotten. It is said there was an asylum for them at Jerusalem. The Knights of Malta admitted lunatics in their hospital. So the influence of charity has spread until we perceive its almost perfect development at the present, and to-day the idea of universal brotherhood sways the work. "Am I my brother's keeper" would sound strangely to us. We are sure that Christ has made us all one.

A further result of Christianity can be seen in the freedom of thought that gave a wider sphere for the mind to work in. When the Church was fully established under Constantine, it held to the belief in the authority of the higher power and the submission of the people.

Liberty of opinion did not really become part of the Church's teaching until the Reformation. To it is due that rationalistic spirit that has advocated toleration. It has assailed many deep-seated beliefs and led men to think. The fathers were the source from whence all doctrinal teaching was derived, and their word was final in every religious controversy. Daille, the learned French theologian, published in 1628 his celebrated treatise on the right use of the fathers. In it he asserts that they can not be judges of any religious controversy because, first, it is a very difficult thing to find out what the sense of their meaning is. Second, because their sense and judgment of

these things not being infallible and without danger of error cannot carry with it sufficient authority for satisfying the judgment. Hence such writers as Justin and Irenæus ought with great precaution to be quoted.

Following in the same line, though pleading for toleration in a different way, is Jeremy Taylor's "*Liberty of Prophesying*," published in 1647. He takes the bold ground that the fundamental truths of Christianity are comprised in a narrow compass, not beyond the Apostles' Creed. He shows that none were accounted heretics by the early Church who held the Apostles' Creed until the Council of Nice. He has the same low view of the fathers Daille has, and he takes a firm stand for toleration. Thus men were taught to seek peace in unity of spirit, rather than of belief, and instead of extinguishing dissent, to take away its sting by charity and by a sense of human fallibility. The mind thus freed from bigotry listens more attentively to a higher wisdom. Men now realize the blessing contained in, Thus saith the Lord, and because of the spirit of toleration the true genius of Christianity has shone forth and the Bible is again God's Word that illumines man's mind through the agency of the Holy Spirit.

Not alone is it seen in the general influence of toleration. It can be observed in particular lines of thought. In every case bigotry promotes ignorance, and it might have been asked at times why God ever gave us a mind? In the domain of science this is plainly seen. Even Pope Sylvester II. was unable to save himself from being called a magician. Roger Bacon's magnificent labors were repaid by fourteen years' imprisonment. It was believed that our earth was the centre of the universe. Then the whole history of the universe would centre around man. I need not cite the multitude of puerile, absurdly silly beliefs that arose and in a more or less modified form held sway. Only one will suffice. St. Isadore declares that the sun and stars shine with a feebler light since the fall of man. By the freedom given to science everywhere the trace of an omnipotent God is seen. Man now freed from dogmatism looks to the heaven or earth or himself and acknowledges a divine Creator and Providence. I cannot give too high a praise to the intellectual emancipation that has placed human society on a higher plane. For centuries

men have been outside the palace beautiful and thought they were happy and learned. By intellectual freedom they have found an entrance into the palace and are awed at the wondrous beauty, yet more reverently worship Him who is the author of all.

While all this has been done in so many ways for human society, yet last and not least has the elevation of woman been accomplished. The disgrace of centuries has been taken away. Never could it have been said that the redemptive influence was fully at work until every individual of each class and every phase of each condition was thoroughly established. Sir Henry Maine has well said that the degree in which the personal immunity and proprietary capacity of women are recognized in a particular state or community is a test of its degree of advance in civilization. On this account the present time shows a higher civilization than ever before. Woman is now freed from those legal restrictions that before degraded her. Christianity has ever been the champion of her elevation.

I could not go into details here, as the historical evidences would have to be so extended as to consume too much time. The line of evidence may be traced in the contrast between the estimation in which woman was formerly held and now. Before she had no legal recognition or special consideration. It may also be seen as to purity. The Church, in its fierce denunciation of vice and its effort for celibacy, cast opprobrium on woman. Vice was held as a crime against man; now it is a crime against woman.

It can be still further seen in another line of evidence. Before the world's work seemed only for man. There was no place for woman. When machinery destroyed her special work and the distaff fell from her hands and the needle was superseded, as a factor in the world, she was not considered to have any place. But Christianity made the final step of emancipation by declaring her man's equal. Christian civilization has made man and woman join hands and declared them one. For both, the world's work is the same.

Many other lines of evidence can be furnished, but these are sufficient. They tell us that a great tendency has been at work in society. That the perfection of human society has been

reached, not by natural causes but by divine agencies. Upon all the social relations of life—in the family, in civil and political life, Christianity has brought about the result of the equality of all men before God.

The aim of Christianity was to bring all into their true position, and it has accomplished the result.

"The old order changeth, giving place to new, and God fulfils Himself in many ways."

PROF. BAVINCK'S REVIEW OF RITSCHL'S THEOLOGY.

[Contributed to the American Institute of Christian Philosophy.]

BY THE REV. HENRY E. DOSKER, A.M.

NO man, in our day, has exerted a more intense influence on the theological mind of Germany, and of the world, than the late Prof. Albrecht Ritschl. It is impossible to overrate this influence. He was a man of the Schleiermacher type, though radically different in views. His system of theology is epoch-making. No wonder that his writings have been eagerly studied at home and abroad. To be abreast of the times and their drift, one needs to know something of this gigantic mind and its productions. If direct contact be impossible, it must be had indirectly. It is well, therefore, to hear what competent critics have to say on the subject. Considerable has been written about this new theology in America. Notably excellent were the articles in last year's June and July numbers of *The Homiletic Review*, by Dr. Stuckenberg. And yet the subject has not been exhausted; its presentation has but fairly begun.

Nowhere have I met anything, which to me appeared so complete and satisfactory, as the exhaustive critical study of Dr. Herman Bavinck, professor of didactic theology in the flourishing seminary of the Free Church of Holland, at Kampen. A young man of unusual ability, he has not only become the leader of his own Church, but has attracted universal attention among the scholars of the Netherlands. It may be

worth while for the readers of CHRISTIAN THOUGHT to get acquainted with the man and his views on the theology of the great German. The treatise originally appeared in the leading Dutch theological review, *Theologische Studien*, edited by men of note in the established Church. It is profoundly analytical of the philosophic and theologic principles underlying Ritschl's system, and the only pity is that its length forbids the entire reproduction of the review.

The author has evidently faithfully performed the herculean and by no means attractive task of thoroughly studying the works of Albrecht Ritschl. For it goes beyond dispute, I presume, that but few students can closely apply themselves to books written in the proverbially dark and intricate style of the great German master. And the only criticism against the article may possibly lie in the very fact that its author, in giving us the massive thought of Ritschl, has not always succeeded in reproducing this material in his own wonted transparent language. Its chief value to us lies in the close analysis of the system; in the comparison of Ritschl's theology with that of Schleiermacher, showing a movement to the right rather than to the left of German theological thought; in the pinning down of the new theology to the great philosophical principles on which it is founded by its author. The work done by Prof. Bavinck is eminently worthy of wider scrutiny than it found in the limited circle of its original readers.

In the introduction of his article the author, in short, terse paragraphs, describes the *raison d'être* of the new theology. It lies in the close relation between philosophic and theologic systems. To know one's theology we must know the philosophy to which it allies itself. The leading philosophy to-day is *Neo-Kantianism*; the so-called Kantian literature is daily extending. Ritschl is the man who has daringly and consistently applied its principles to the details of theology. Hence the popularity of the new system. It is thoroughly in harmony with the "Zeitgeist." Empiricism and Realism are the ruling characteristics of our day. Yet the mind is not ready for bare Materialism. Kant separated the theoretical and practical reason. Now, at first blush, Kant's Apriorism and Idealism seem to have

little in common with the spirit of our day; deeper thought, however, shows their close affinity. Kant seems to guarantee the maintenance of morality and religion. An unassailable position may be thus given to faith and thus separation between faith and knowledge has become the password, both utterly unhampered in their own domains, because they are governed by utterly different laws.

Ritschl has applied this principle of separation to theology. He eliminates metaphysics from it, and not only that, but he rejects it (though not in plain terms), for according to him there is no knowledge of the supra-sensual. The metaphysics which Ritschl recognizes are a simple "*Erkenntniss-theorie*." Thus he does two things:

1. He eliminates from theology, metaphysics, as the knowledge of things transcendental.
2. He introduces into it something new, which he borrows from Kant and Lotze.

I. The first point discussed by Prof. Bavinck is *Ritschl's Noëtic principle*. According to Ritschl things are unknowable in themselves; they are as they appear to us. It is wrong to hold that repeated observation forms a fixed image, incapable of change and possessing a fixed series of characteristics and properties by the side of accidental ones, which continually change. Whatever impresses us must be conceived only as a relation, as motion. Things are unknowable above or beyond their phenomena. All efforts to reach this point are futile. The idea of a thing is conceived by a combined series of sensations; thus we know the thing in its relations, behind and above which it does not exist. The subject is only in the predicates. The identity of things is nevertheless established by the fixed order of their relations to us and by the analogy of our own soul, which continues to feel itself one, amid all the changes of its sensations. The entire Platonic metaphysics is thus rejected, and it is not easily determined whether Ritschl only rejects the knowableness or also the existence of things. With Ritschl the conception of a thing is a formal idea, without contents, a mere totality of the sum of impressions. The nature of the thing is simply a series of fixed changes. To be is to be related. The uncertainty

of Ritschl's position in the matter involves him in a contradiction. If the phenomena are real, the things, of which they are phenomena, must be real. From the effect we know the cause; from the predicate, the subject; the reality of the one involves the reality of the other.

II. The second question raised is: *What is the effect of all this on the Christian dogmas, in the system of Albrecht Ritschl?* It is at once apparent, as a first general consequence, that in theology the question never can be what the Bible, God, Christ, the Holy Spirit, etc., are in themselves, but what they are to us. The thing does not exist outside of its relations or phenomena. God therefore is not without His kingdom; Christ is not without His Church; there is no revelation without recipients, nor justification without faith, etc. Man is himself, in the direction of his will and in the moods of his feeling; a soul separate from her functions cannot be conceived. Sin, as a general idea, is folly; a condition passively inherited cannot be sin. It is folly to speak of hereditary sin. Sin must be conceived as an act of the will. The so-called *unio mystica*, except as a mere correspondence in will and inclination, is a hallucination. God in Himself, beyond what He is to us, is unknowable. All metaphysical proofs for His existence must be purged from theology. God possesses neither a fixed nature nor attributes; their ascription to Him makes Him a finite personality. Beyond His relations to us nothing can be predicated of God. As to Christ: theology should not busy itself with His divinity, oneness with the Father, etc. The only question is, What is Christ to us? The Christological dogmas have only served to show what the Church found in Christ. Thus the objective truth of the cardinal points in dogmatics is replaced by a vapid subjectivity. And yet Ritschl does not carry his principles to their legitimate consequences. Fully applied they must lead to Idealism and Illusionism. All theology becomes subjective. All objective truth is lost and becomes a product of our consciousness. The Ego creates the non-Ego. Being is consciousness.

III. *What then are the contents of religion?* It has been shown that nothing can be apprehended which lies beyond our senses. Now one of two things is true, either there is no theol-

ogy at all, the supernatural being unknowable; or such knowledge must be obtainable in a way different from that by which we know tangible things. The latter is Ritschl's position. Ethics is the foundation of all religion and religious knowledge. Thus we come to the second great principle of Ritschl's system—religion and science are radically different. Science regards things as revealed in their phenomena; religious knowledge consists of independent ("werthurtheile") judgments of valuation, which refer to man's relation to the world, and may be either pleasurable or painful. Science views the world specifically; religion views it as a whole, which the former can never do. Where philosophy makes the attempt it is merely "an antrieb religiöser art"—the obedience of a religious instinct. The struggle between the two arises from the fact that both try to transcend their appropriate domain. Religion lies outside of science—it begins where the latter ends. It considers the whole of the universe and determines the value of the spirit over against nature. How attractive is this position at first blush! All former efforts in this direction were failures; will Ritschl succeed? Many hope so; but manifestly in vain. For neither will science accept the division, nor can religion thus maintain her existence; for if the latter is to be reduced to simple judgments of valuation, her objective truth is utterly undone. Ritschl's "werthurtheile" are something *sui generis*. The idea is not that religion shows the value of an objective truth after it has settled its objective reality. Ah, no. This objective reality is never approached at all; that belongs to metaphysics and is tabooed; the question is simply what these totally unknown quantities may be to us.

And yet if these "werthurtheile" are not founded in reality, they mean nothing and lead religion to a hopeless bankruptcy. Ritschl tries to avert this danger, which he apparently saw and feared. He tries to vindicate the scientific character of theology by the use of the moral proof of God's existence. All the other proofs are rejected as mere makeshifts. But the moral proof of Kant rests on the unassailable data of our spiritual life. Ritschl gives to it both practical and theoretical significance. It proves to him not only God's existence, but also the reasonableness of

the Christian world-view and the scientific character of theology. This proof, however, not only involves Ritschl in a second contradiction, but it is really not any better or stronger than the other proofs, to establish the existence of God. He hardly dares to affirm that it does prove what he reaches out for; but science, not to run into the unknowable, into a labyrinth of interrogation marks, must accept the Christian view of the world and of God as "a scientific hypothesis." It is evident that this moral proof does not reach as far as Ritschl tries to make it go. At best it may lead to the inference of the existence of God as a personal self-conscious being; but never to the full Christian idea of God. It gives but little more than what was formerly classed under the proof from natural theology, which Ritschl utterly discards. If his valuation of this proof is honest, as there seems to be no reason to doubt, it explains why he should be so often accused of rationalism. The vital parts of Christianity lie way beyond this proof. The chasm between science and religion is by no means bridged over by his scholastic reasoning; they are still pointing at two utterly distinct activities of the spirit, and here is the basis of the entire system.

IV. *As to the origin and nature of religion.* I am sorry that space forbids me fully to enter into this, perhaps the most striking, part of the entire analysis. A meagre excerpt must suffice. Faith and knowledge being separated, this dualism demands that the ground of religion be sought outside of the domain of knowledge, and then either with Schleiermacher in the emotions, or with Kant in the moral consciousness. The latter is Ritschl's position. The antithesis between nature and spirit is all-meaningful in his system. This dualistic condition of man causes a conflict, from which religion arises. In what way? As faith in spiritual powers, who are to aid him in subjecting the world. The true inwardness of religion is defined from the standpoint of the idea of God, who according to Ritschl is the power who maintains and guarantees our independence over against nature. Religion with Ritschl is evolutionary in character, Christianity being the highest type of development. All religion is characterized by two things: 1. It belongs to mankind and lays hold of the entire man. 2. All religion expresses a relation

between God and man on the one hand and the world on the other. The full scope of religion is, therefore, not indicated by two, but by three points—God, man, and the world. The system of Ritschl here lies open to the objection against every psychological and historical explanation of the origin of religion. It degenerates into a product of the human mind—a mere accident. Many things besides religion aim to give man control over nature; and as a matter of course, it may be conceived as possible that man, being completely successful by any of these, religion would become a mere superfluity. Ritschl does not give what he promises. After all he leaves the origin of religion swathed in mystery. Its scope, as he defines it, is too narrow. Religion must be more than an aid to ethics; although it must be said to the praise of Ritschl, that he tries to do full justice in his system to the often denied ethical character of religion.

Now the question arises: What is Christianity to Ritschl? All religion is faith in a supernatural power. None of the heathen religions reach the ideal of the recognition of that power. The Old Testament religion comes much nearer to it, but is still very crude. In Christianity this ideal is realized. It is a perfectly moral and spiritual religion. Salvation by Christ in it is freed from all natural and sensual conditions, which yet hamper the Old Testament idea of salvation. Christ's activity was twofold: 1. Saving. 2. Establishing His kingdom. The goal of believers is liberty in God and the kingdom of God. Catholicism has outstripped Protestantism in the full development of these two characteristics of religion, it has tried to do full justice to both the religious and the ethical aims of Christianity. Catholicism sees in Christianity a moral power, opposed to sin; Protestantism, especially a religion. There is a great deal worthy of close scrutiny in this part of Ritschl's system. The relation between religion and ethics is yet very obscure, there is too much of a hiatus between faith and charity. Ritschl has noted this fact and in his definition of religion, has left these two elements of Christianity to stand side by side. The method, which Ritschl adopts in his definition, is radically different from any heretofore applied. He changes all our views of the aim and destiny of Christianity. It must give man dominion over the world; here,

now, not hereafter, nor even principally so—he must possess eternal life. Christianity must convert humanity into an ethical communion, a kingdom of God. The contrast between the system of Ritschl and others is striking in every respect. It cannot be denied that there is much that attracts as well as repels in the new theology. Both views have elements of truth, both lead to specific dangers.

V. *As regards Ritschl's method concerning theology.* A few sentences may here suffice. The foregoing remarks have easily led to this point. All religion with Ritschl rests on revelation. In Christianity all centres around the revelation of the Son of God. Christ is the key to the understanding of the Christian world-view. But Ritschl robs revelation of its specific character. In Christianity he not only unduly restricts it to the person of Christ; but he also touches its general contents. Everything is eliminated from dogmatics, which is not religio-ethical in character. Natural theology and metaphysics are tabooed. The latter only confuses the mind, the former has actually led to results diametrically opposed to those usually ascribed to it. It leads the Buddhists to decry the existence of the world; it led the deists to attack Christianity. Ritschl's method places the dogmatician, from the very start, in the Church; and thence treats all dogmas. And, with a kind of partiality, Ritschl here appeals to the great German reformer and claims to be the restorer of the true Lutheran doctrine.

VI. *What is his method in regard to the Scriptures?* The old idea of inspiration is decidedly rejected, yet Ritschl recognizes some scriptural authority. Theology's aim must be to give the authentic knowledge of the Christian religion. This knowledge must be supplied by records, lying as near as possible to the period of the origin of the Christian Church, for here the vital principles of the faith of the Church show themselves. Such are evidently the New Testament writings. They are to be tested by their harmony with Old Testament spheres of thought; "die Authentisch Alttestamentische Bedingtheit des Christlichen Ideenkreises." But this authority is arbitrarily restricted. It is true Ritschl pays but little heed to the results of historical criticism, but he is guilty of a loose and arbitrary exegesis which, however, not rarely is very instructive. He does

not find in the Bible a codex for theoretical instruction; its only use is the revelation of God's will and of His aim with humanity. As a general rule that part of the Scriptures is only revelation which is a development of the Old Testament religious ideas, agreed to by New Testament authors. Many examples are cited by Prof. Bavinck of Ritschl's exceedingly subjective and arbitrary view of the Scriptures. It is all due to the great underlying principle of the new system, rigidly applied.

There is, however, cause for congratulation that Ritschl keeps so close to revelation as he does, and that at least an attempt is made to build up a scriptural as well as a dogmatico-historical system. Ritschl tries to be logical and consistent throughout. The fundamental lines show themselves in every part of the structure and yet the aim is not reached. Religion and science, faith and knowledge lie separate. Metaphysics is banished from theology. But the great question is whether religion can thus be maintained. Ritschl says yes and points out the way of valuation. The genius bestowed on the construction of the new system is at once apparent. And yet many a close student of its contents will exclaim with Prof. Bavinck: "According to my humble conviction, man, especially the religious man, will not be able long to subsist on this dualism. The proposed separation, attractive as it may appear for a moment, because it seems to end the struggle, does not lead to the reconciliation of faith and knowledge, but it annihilates faith and degrades knowledge."

ST. PAUL'S SERMON ON MARS HILL AND ROBERT BROWNING'S "CLEON."

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BY REV. A. H. BRADFORD, D.D., MONTCLAIR, N. J.

ST. PAUL was in Athens. About him were the remnants of the most wonderful civilization the world had seen. He was surrounded by descendants of philosophers, poets, artists, the whole aristocracy of intellect. In full view were the Acropolis and Parthenon. Socrates had walked those streets and under whispering trees near by Plato had led his disciples. Possibly in sight of the place where he stood were some of the creations of Phidias, and certainly those very walls had echoed with the impassioned appeals of Demosthenes and the polished periods of Pericles. Among such scenes St. Paul found an altar with the inscription: "To an unknown god," and by a reference to it began his address on Mars Hill. There were several such altars in that city. Their origin is not known. "It is related that Epimenides put an end to a plague in Athens by causing black and white sheep to be sacrificed on the spots where they lay down, to the god concerned, not yet known by name, who was the author of the plague, and therefore one may find at Athens altars without the designation of a god by name. From this particular instance the general view may be derived that, on important occasions, when reference to a god known by name was wanting, as in public calamities of which no definite god could be assigned as the author, in order to honor or propitiate the god concerned by sacrifice, without lighting on a wrong one, altars were erected which were destined and designated, 'To an unknown god'" (Meyer).

The beginning of the sermon on Mars Hill was a recognition that there was an element of truth in paganism. It did not commend the interpretation put on that partial truth, but went

directly to the reality beneath the inscription. The first part of the sermon is a proclamation of the God who did exist but was not discerned by the Athenians. The second part is a deduction from the first: if there is one God who made heaven and earth and all the races of men, then all have a common origin, all are from God, and should repent and seek His favor. This declaration he clinched by reference to one of the Greek poets, Aratos of Soli in Cilicia, in the third century before Christ, who said, "For we are His offspring." The same sentence is found in the hymn of Cleanthes to Jupiter. The Athenians had real glimpses of the truth concerning God and the consequent unity and brotherhood of the race, but those glimpses were so dim as to exercise little influence on character. They were half-truths, not the truth.

Most great poets have been profoundly religious. They have been the true successors of the ancient prophets whose noblest utterances usually took poetical form. Dante, Milton, Wordsworth, Coleridge, Tennyson, the two Brownings, and Whittier have all been prophets. If any in these modern centuries have voiced the truth of God in living words, it has been such poets as these, no "idle singers of an empty day," but "minstrels who have walked the earth with their singing robes around them." They are voices through which the Spirit has spoken. No pulpit rings more truly to the music of love to God and man than do the songs of Whittier, and no prophetess of old was fuller of the divine inspiration than was Mrs. Browning. Robert Browning's works are all reverent, noble, and in the truest sense Christian. In our time his poetry will not be popular. It is not picturesque enough. It is wisdom and beauty condensed. It is beaten gold. The crowd prefers filigree. Among his poems is one which may be called an echo of the sermon on Mars Hill; indeed, the text of the poem is taken from that sermon. "Cleon" is a supposed letter from a Greek poet, artist and philosopher to his patron-king. Except with the most thoughtful, it will be one of the least attractive of his poems, but those who read it once carefully will wish to read it many times.

It begins with a recognition of the munificence and nobility of Protus, who had sent to Cleon rich gifts. Then, evidently in

response to some inquiry of his king, Cleon recites his own achievements as a poet, painter and architect; and this leads to the thought that his art was not all his own but a fruit of long ages of growth in others. Following this line he at length comes to the question, "Why stay we on the earth unless to grow?" Then follows one of the great thoughts of the poem,—the pagan anticipation of an incarnation:

"Long since, I imaged, wrote the fiction out,
That he or other god descended here
And, once for all, showed simultaneously
What, in its nature, never can be shown
Piecemeal or in succession; showed, I say,
The worth both absolute and relative
Of all His children from the birth of time,
His instruments for all appointed work."

Here the pagan catches a glimpse of the truth that if humanity ever realizes the glory of its possible destiny it must be by God Himself coming to earth to make it known. After this comes the very heart of the poem.

"Thou askest . . .
Whether I fear death less than dost thyself,
The fortunate of men? 'For' [writest thou]
'Thou leavest much behind, while I leave nought.
Thy life stays in the poems men shall sing,
The pictures men shall study; while my life,
Complete and whole now in its power and joy,
Dies altogether with my brain and arm,
Is lost indeed; since, what survives myself?
The brazen statue to o'erlook my grave,
Set on the promontory which I named.
And that—some supple courtier of my heir
Shall use its robed and sceptred arm, perhaps
To fix the rope to, which best drags it down.
I go, then: triumph thou, who dost not go'!"

Thus are we introduced to the question of the ages, "If a man die, shall he live again?" That heathen king feared death. When he died nothing of him would remain because he had nothing but temporal power. He even envied the poet whose songs would be sung and whose pictures studied when his body should be dust. The poet's answer we will consider only so far as it touches the point of life beyond the grave. Here the tone is sad and hopeless.

"In man there's failure, only since he left
 The lower and unconscious forms of life.
 . . . We struggle, fain to enlarge
 Our bounded physical recipiency,
 Increase our power, supply fresh oil to life,
 Repair the waste of age and sickness: no,
 It skills not! life's inadequate to joy,
 . . . I . . . agree,
 O king! with thy profound discouragement, . . .
 Most progress is most failure; thou sayest well."

This terrible sadness continues through a score or more of lines and then nature begins to assert itself:

"I, I the feeling, thinking, acting man,
 The man who loved his life so overmuch,
 Shall sleep in my urn. It is so horrible,
 I dare at times imagine to my need
 Some future state revealed to us by Zeus,
 Unlimited in capability
 For joy, as this is in desire for joy,
 —To seek which, the joy hunger forces us:
 . . . But no!
 Zeus has not revealed it; and alas,
 He must have done so, were it possible!"

Little did Cleon know that at that very time the life beyond death was being preached, and that there was even then in Greece one who had seen Him over whom death had no power.

"Farewell. And for the rest,
 I cannot tell thy messenger aright
 Where to deliver what he bears of thine
 To one called Paulus; we have heard his fame
 Indeed, if Christos be not one with him—
 I know not, nor am troubled much to know.
 Thou canst not think a mere barbarian Jew
 As Paulus proves to be, one circumcised,
 Hath access to a secret shut from us?
 Thou wrongest our philosophy, O king.
 In stooping to inquire of such an one,
 As if his answer could impose at all!
 He writeth, doth he? well, and he may write.
 Oh, the Jew findeth scholars! certain slaves
 Who touched on this same isle, preached him and Christ;
 And [as I gathered from a bystander]
 Their doctrine could be held by no sane man."

So the poem ends. In it Robert Browning has given noble expression to the longing for religious certainty which is evident

in the whole heathen world : the desire to know about God; the feeling that, if He exists, He must in some way manifest Himself; the deep and constant hunger of the soul to know whether death ends all, and the self-confidence which shuts the heart to the light when it really dawns.

The poem and the sermon on Mars Hill agree in representing that the Athenians had some truth. They were not in total darkness. They were in night, but the stars were shining, and their souls were crying for the full light. The heart of the sermon on Mars Hill is the recognition by St. Paul that those altars to an unknown god indicated conviction of the reality of invisible powers. They were symbols of the world's longing for God.

Other altars have borne witness to the same fact. On Salisbury plains is Stonehenge, more marvellous than the Gothic splendor of Salisbury Cathedral. In the centre of that solemn relic of ancient days is an altar. What do those upright monoliths signify? That in some ruder time men believed in God and feared Him. Unknown He was, or to Him human beings would never have been sacrificed, but the hearts of men reached beyond their ignorance and said, He must exist. Some peoples there may be who have no gods, but, if so, they are the most savage and bestial tribes. It is, indeed, a disputed question among ethnologists whether a tribe without some religious belief has ever existed. However that debate may finally be settled, there is no doubt that as men have begun to think, they have cried, "O, that I knew where I might find Him!" That cry indicates a partial faith.

As you walk through the Coliseum, can you believe that no mind designed that glorious architecture and no hand fitted those stones to their places? Can you sail the sea in a steamer which will carry a city at a time, laugh at winds and waves, and speed from continent to continent as if alive, and still never feel that some mind planned that wonder? And still more it is inconceivable that human beings could look on the starry heavens, the flowering meadows, or the strangely complex life of man, and never ask who made them all. Wherever humanity has existed the question has arisen, Is there no loving person back of that which is visible? All have at least a glimpse of truth about God.

The sermon of Paul revolves around the deathless hunger of the soul for God. The centre of Robert Browning's poem is the equally persistent craving for knowledge concerning what follows death. Can life be "inadequate to joy" and there be no life beyond in which joy is possible? Is it true that "most progress is most failure"? What terrible pathos lurks in the question, "If a man die, shall he live again?" When has it not been asked? Is there nothing for us but struggle, heart-ache, disappointment, a little gladness, and then a narrow space in the ground and the cold earth forever? Protus asked Cleon whether a poet feared death as much as a king, and the poet answered that he had reason to fear it more. There is the old struggle. The heart says, "I dare imagine some future state revealed to us"; but cold, hard reality says, "Zeus has not revealed it."

The subjects of the sermon and the poem are the poles around which the history of the world has revolved. Sometime there will be written a history of thought and of its influence on life, and then it will be seen that no battles have ever been so fierce as those waged around these great truths, and that no victories have so influenced the ages as those which have made man surer that God is and that the grave is not the end of life.

The Athenians whom Paul addressed had a half-truth: the poet who speaks through Browning's words had also grasped part of a great truth; he found his whole soul declaring that life did not end at the grave, and yet, because he had not surer evidence, he heeded not the inner voice. The sermon and the poem illustrate and emphasize the theme, Half-Truths and the Truth.

I. Half-truths prove the truth. The crescent, as well as the moon at its full, proves that the moon exists. After a voyage of storm and fog, the clouds lift and the wild and rocky hills of Ireland appear. Only a small part is seen, but the voyager would not be surer that land were sighted if he could see the whole green isle. When Columbus sought the new world, his companions became discouraged and clamored for home. He kept them from turning back until driftwood appeared on the waters: then they were as sure of land as if they had seen it.

Twenty miles at sea a lighthouse has been erected. The line of rock is out of sight, but the lighthouse sends its gleams far over the sea by night, and in fog the sound of its bell never ceases. The mariner knows where he is and what to do because he sees the light and hears the bell.

The crescent is only a part of the moon; Ireland's coast-line is only a hint of Ireland; driftwood on the waters was not much of great America; and a lighthouse is not very like a long line of concealed rocks : these are only partial truths, but they prove the reality back of them.

Apply the principle to moral and spiritual things. As soon as men begin to think, they face the idea of God. It is imperfect—only a vast shadow; but if there is shadow there must be substance. Where did this thought of God first come from? When did it appear? In all stages of history there are indications that men have had glimpses of a power or person behind things visible. The savage sees a spirit in the storm; in lightning, the flashing of an eye; hears a voice in reverberating thunder. This has been true in all lands and times. Cicero said that what has been believed always and everywhere is the voice of the gods, and we may say that that which has always been seen, even though in shadows, surely exists. A traveller sights the spires of Cologne Cathedral and knows that there is something great there, although he may little dream of the forests of pillars and statues which rise in sculptured splendor beneath. And we who everywhere see some thought of God rising above the wretchedness and ignorance of human life, know that beneath the darkness is a Person.

The same reasoning applies to the idea of duty. The people never existed who did not believe that they ought to do right and ought not to do wrong; but the questions "What is right?" and "What is wrong?" have had widely different answers. The Hindoo mother thought it was right to throw her babe to the river-god; the Spartans thought it right to steal and wrong to be found out; the Druids offered human sacrifices—is there, then, no right? Because ideals of duty differ, is truth a dream? The Hindoo mother has only half the truth: she is right in thinking she ought to obey the unseen powers, but wrong in

what she believes is required. The Chinese are right in honoring their ancestors, but have not yet caught sight of the truth that God is the Father of all. Because one is a bigot, is there therefore no truth? Bigotry is a result, not of delusion, but of mistaking a part for the whole. Bigots are not dupes, but those who, having some truth, imagine they know all there is to be known. Men know that they ought to do right, therefore there is such a thing as right. A dozen soldiers hear an order to charge: they go ahead, each one doing what he is trained to do. Because they act differently, we do not say that no order was given. Men hear the voice of conscience saying, "Do right," and go in a thousand directions, which only means that each does right according to his understanding. Right is for each a reality.

The same reasoning holds in regard to life beyond the grave. The doctrine in some form has always and everywhere been held. The Egyptians believed it, so did the Greeks, the Romans, the ancient dwellers in Mexico, and the American Indians. All men have been able to say, with Cleon,

"I dare at times imagine to my need
Some future state revealed to us."

An inner voice in all declares that they were made for something better than death. And that voice will not go down. We make our philosophies and talk about returning to the All as do flowers, leaves, forests, and the great and wide sea; but the voice within says, It cannot be. We hear the matchless music of Beethoven's symphonies and ask, Will that music live and thrill for a thousand years while Beethoven has long since returned to dust? Is the man less than his art? We look into the divine face of the Sistine Madonna and ask, Can we believe that that painting has won ceaseless admiration for three centuries and more, while he who painted it has ceased to exist? Was Raphael more ephemeral than the colors he mixed? And this question contains one-half the truth concerning immortality. It is the man crying out, "I cannot die"; there is lacking only the response of the divine voice, "Thou shalt never die."

Let us observe one principle. It is impossible to imagine things which never had existence, or to think of an object unlike anything which ever existed. All thought is made up of some-

thing which has been. The mind never actually creates. Imaginations are but reflections of realities. There have been in all ages and among all nations ideas of God, of duty, of life unhindered by death: where did they come from? These thoughts, however faint, prove that there is behind each a corresponding truth.

" Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Yes, that is it! Man's thoughts of God, and duty, and destiny are but rays of light which will disappear in the full light of Him who is the Truth.

II. Half-truths and no more leave the soul in darkness. The Athenians had only an idea of an unknown God, which led to their doctrine of many gods. In all the streams were nymphs, in all the trees were dryads; there was a god for the sea, another for war, another for love: highest of all was Zeus, and all the deities were at last subject to the fates, so that it is difficult to say what their idea really was. Their faith was full of poetry; it glorified nature; it did not indicate lack of reverence, but it lacked conscience. Its votaries lived among glorious hills, beside swift rivers, near the sea, beneath softest skies, and in a climate that wooed to constant dreams. There was in their religion no clear idea of an Almighty who ruled in justice and would surely cause truth to prevail. They thought of themselves as possible friends or enemies of a thousand divinities. They had a hint of the idea that they were the offspring of God, but there they halted, and the end was sensualism.

Turn now to Browning's poem. Cleon felt within himself the thrills of immortal life. He knew that he was adapted to something more than the grave. When his soul had a chance to assert itself it cried, "I must live, and continue to sing, and paint, and build, and make glad the hearts of men"; but then the darkness closed, and of the dream-tower that he had climbed, he cries:

" But alas!
The soul now climbs it just to perish there.
. . . I . . . agree
O king, with thy profound discouragement

Who seest the wider but to sigh the more,
Most progress is most failure; thou sayest well."

Made to live, yet condemned to die, this was the condition of those who had no word concerning the future except the ceaseless longing of their own hearts.

These illustrations are typical, and in a sense it is true that those who have half are no better than those who have none. And yet here there must be discrimination. No one has more than a partial view of truth. He who has the truth may know but little about it, and yet feel its power all his life; and he who believes something which is half a lie will find that falsehood obscuring all the truth he possesses. Those who see all things in shadow, who feel as if something were real and yet do not know, live in a state between uncertainty and expectancy to which happiness is a stranger. He who feels as if God must be and yet does not know Him, is never a happy man, and often not a good man; for those who are half-way to the light usually take counsel of darkness.

On the other hand it must be granted that those who have grasped part of a truth firmly, except in rare cases, make up for lack of vision by intensity of conviction. The bigots of all ages are men who are true to what they see, and who see but little. They have a glimpse of justice and none of love, or they have caught sight of God's love and not of His justice. They are usually good, but do not always accomplish good. Enthusiasts have wide visions and are filled with great inspirations, but fanatics and bigots usually compensate for lack of knowledge by positiveness of assertion. The effect of only a partial approach to truth is to leave man still trusting to his own powers and still living his lower life: the result of a hold on a small part of truth is that a man is made good, but narrow and uncomfortable. The larger the view of God and the universe, the finer and sweeter the life and the nobler and more inspiring the influence.

III. Most men hold half-truths instead of the truth because they are not willing to learn. Thus we are led to the thought with which Cleon closes. Protus had heard of Paul and Christ, and asked his learned friend concerning them. The king real-

izing that he had nothing but power was willing to turn to any one who could give him knowledge. The poet and philosopher disdained the idea of light from such a source.

"Thou canst not think a mere barbarian Jew
As Paulus proves to be, one circumcised,
Hath access to a secret shut from us?"

Whether a man is a Christian or a heathen, new truth comes only to the open mind. I would rather be a heathen with mind and heart open, than a Christian with the windows of my soul closed. Paul preached in Athens the great and glorious doctrine of the eternal Fatherhood, and resurrection and new life, and some mocked and others said, "We will hear you again." Cleon heard a divine voice in his soul declaring that he had within him something which ought not to die, but he would not have the light because given by a "barbarian Jew."

There is a light which lighteth every man which cometh into the world. Plato, Epictetus, Marcus Aurelius, and thousands among the heathen have walked by that light. Those who have been willing to learn have heard what most they needed to know. Something in every human soul speaks of God, and duty, and immortality. In every land and all times there have been many true to the primal revelation; but pride of intellect has shut multitudes from the truth. The condition of knowledge is willingness to learn. Does any one suppose that all there is of God has already been revealed? Does any one suppose that the wisest has learned all there is of nature, or the Bible, or life on the earth, or life beyond the earth? Has the last word been spoken? Truth does not change, but human apprehension of it ought daily to increase: and there ought to be nothing in Church life or individual teaching to prevent constant learning. Swing wide the doors! Throw open the windows! Speak to all men, to all books, to all nature, saying, "If you can tell me anything of God, or of myself, or of duty, or of the great hereafter, bring me your message!" If the Athenians had done this they would not have scorned Paul. If Cleon had done this he might have found peace at the hands even of a "barbarian Jew." If the Church of Rome had done this she would never have put her hand on

Galileo or sent John Huss to the stake. If we in our time would do this, we should say to all heroic and consecrated workers in all fields of inquiry: "We have no theories to defend; all we want is truth, let it come whence it will." Truth needs defence no more than the sun and constellations which shine and sing whatever man thinks of them.

I am persuaded that we are on the eve of a great day of spiritual disclosures. The unknown is constantly opening its depths. The miraculous is becoming natural. No one would be surprised if the elixir of life were to be found and death forever banished. What next? We stand before the tremulous curtain which separates us from the unseen universe and should not greatly wonder to see it rise, disclosing great and glorious things of which, as yet, we have never dreamed. Never more than now was there need of open heart and submissive will.

If Paul were to return to the earth he would see that his doctrine of God has turned the kingdoms of the world upside down, and that it is now more potent than ever. It is not France of which Germany is afraid; it is of the doctrine of Paul's sermon on Mars Hill. It is not England that Russia fears; it is the doctrine of Paul on Mars Hill. It was not the mob that overthrew the empire in France; it was the doctrine of Paul on Mars Hill. If Cleon were to return to-day, would he call Paul "a barbarian Jew"? and say of Jesus, "His doctrine could be held by no sane man"? He who is willing to learn finds truth. He who shuts his mind, whether he be orthodox Christian or heathen philosopher, is equally sure to shut the Lord Christ out, and with Him all the freedom and peace which comes with truth.

IV. What is truth? Pilate's sneer has been the world's inquiry. The answer of the Christian's Master is "I am the truth." Let all other questions pass and ask only this: So far as He is yet understood, have the life, teaching, and influence of the Christ proved His words? Is He the truth? There is only one test at last. Does He satisfy the deepest needs of the human soul?

All men long to know God. Is Jesus Christ the truth concerning God? Can there be a more satisfying conception of

Deity than that He, in infinity and eternity, is just what Jesus Christ was on earth, full of love, tender as a mother, sympathizing with the needy and outcast, a being whose essential nature is to bind up the broken-hearted, heal diseases, forgive sins, and cause all things to work toward blessing? The transcendent and immanent Deity, the Absolute and Unconditioned of the philosophers, in all that concerns His relations to His creatures is manifested in Jesus Christ: this is the first principle of the Christian religion.

Is Jesus Christ the truth concerning duty? He said, Love God with all the heart, and love one another as I have loved you. He said, "Whatsoever ye would that men should do to you, do ye even so to them." Is there one sin or vice, one social or moral disorder which would not be banished from the earth, if that rule were obeyed? Has any philosophy of ethics ever gone deeper than this sentence of the Apostle, "Love is the fulfilling of the law"?

Is Jesus Christ the truth concerning the mystery beyond the grave? He was buried: death did not hold Him: He arose in a form which human eyes recognized, and held communion with His old companions. Is not that satisfying, also? In all things He was the type of humanity, He was the perfect Man, and therefore in His death and resurrection He discloses not only God descending to man, but also man rising to hold communion with other spirits in the land where there is no death.

Did Jesus Christ reveal all that we shall know of God? This we cannot believe. With the advance of science and the enlargement of experience, new ideals of right and wrong will be uplifted. The standard will rise as life expands. And He has not told us very much about the future! No, but He has given us all we need to live by, and our true course is to keep close to Him, waiting for further revelation.

Do you say, "You have painted a beautiful picture, one that would satisfy if it were only true?" That is the very point of our argument. Because it does satisfy, because it answers the eager and irrepressible voices of the soul, because it meets the universal human longing with all that any need to know of God, duty, destiny, therefore it must be true. There is no other

court of appeal: if this does not certify truth, then the race must remain forever in darkness.

The address of Paul and the poem of Browning have suggested these thoughts: Half-truths prove the truth as the shadow the substance; Those who are content with half-truths might almost as well be in total darkness; He who would know more of spiritual things must keep his mind open; and in the search for truth we are not left to ourselves, we have the truth embodied in a person, and have always the Spirit of truth to guide. So we move on toward the grave with a song on our lips because we believe in a Father-God, and in an immortality of constant growth and ceaseless joy.

"I gather up the scattered rays
Of wisdom in the early days,—
Faint gleams and broken, like the light
Of meteors in a northern night,
Betraying to the darkling earth
The unseen sun which gave them birth;
I listen to the sibyl's chant,
The voice of priest and hierophant;
I know what Indian Kreesna saith,
And what of life and what of death
The demon taught to Socrates,
And what, beneath his garden-trees
Slow-pacing, with a dream-like tread,
The solemn-thoughted Plato said;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding, with more dear regard
Than scroll of heathen seer and bard,
The starry pages, promise-lit,
With Christ's evangel overwrit,
Thy miracle of life and death,
O holy One of Nazareth!"

SCIENCE AND FUTURE PUNISHMENT.

[Contributed to the Institute.]

BY REV. W. H. MCFARLAND, ALLEGHANY CITY, PA.

IN all the unsettling of old beliefs and revision of creeds, consequent upon the advancement of science, the tenet of orthodoxy in regard to the future state or after-death existence of the soul has been left in a somewhat vague and unsatisfactory condition. The doctrine of the immortality of the soul is well-nigh universal. It remains and will continue to be, in the words of the profoundest of disbelievers, Renan, "One of the great postulates of the moral life of humanity." If science with its scalpel has not yet laid bare the quivering vital principle, the spark of heavenly flame that makes us live, science has yet discovered nothing to disprove its existence within us. Whether an innate or acquired idea, it is so firmly rooted that all efforts have failed to dislodge it.

But immortality, unmodified, is a very abstract conception. What kind of immortality are we to believe in?

Virtue must be rewarded and wickedness punished if the dramatic unities of this world-stage be preserved. It is a principle that, with the vast majority of humanity, lies at the foundation of practical morality. Convince us that it will surely be done behind the scenes, we will not clamor when the awards do not take place in our sight. Only let us be confident of an inevitable and impartial distribution. Our experience of human justice is that it is erring and fallible—often injustice; of human mercy that it is often cruelty in disguise.

Nature, we are assured, knows nothing, cares nothing, for morality. It is vain to trust to her blind forces for avenging wrong and oppression and vindicating right.

Observe nature both in her present working and in history. Catastrophic convulsions swallow up innocent and guilty alike, the good and the evil members of the race without discrimina-

tion. Moral desert has so little to do with prosperity or success in this life that common humanity feels it an ethical necessity that it should determine the soul's status in the next. A new world is imperatively demanded that shall redress the balance of the old.

Thus ever since the beginning of history, the future existence, the *post mortem* period has been trusted to for retribution on the wrongs of the present life. Before the Christians had a hell, the Hebrews had their Gehenna, the Greeks a Tartarus as a component part, not merely of their theological scheme: it was also, so to speak, part of their sociological system.

Through at least thirty centuries, as a corollary to the doctrine of an immortal spirit in man, a heaven and a hell, a place of happiness and a place of punishment have constituted an essential part of the religious faiths of the race. No vestige of corrective intentions seems to have entered into the conception to mitigate the severity of the punishment. And no apology was conceived to be due to humanity or refinement, nor yet to science, to excuse this belief.

But the scientists now announce that the doctrine of hell is growing obsolete. Tartarus long since passed out of belief. Its poetical punishments furnish an occasional metaphor to the scholar, but inspire terror only in the mind of the struggling student who has to decline and construe them. So, also, the grotesque Inferno, so geographically described by Dante, the vast shadowy realm of physical pain depicted by Milton, are obsolete, *i.e.*, not matters of religious faith. The idea of hell expressed in these poems no longer has such acceptance as it once had. The lake of fire and brimstone, the caldrons of boiling pitch destined for the unrepentant sinners, the horned, hoofed, and tailed demons armed with great flesh-hooks or toasting-forks for the torture of their miserable victims, the fantasies with which we have become familiar in literature, and which formed, possibly, two or three centuries ago, the salient points of the popular belief regarding the future state of the wicked,—these beliefs are certainly not now prevalent. The literalists that formerly had it all their own way in scriptural interpretation, now have a scanty following and a not very respectful hearing.

It is readily admitted that psychical science is altogether out of touch with the theories and doctrines of future punishment formerly prevalent. But in spite of all this, it is still a question whether mankind is yet ready to renounce the belief in hell (and necessarily in Heaven also) as preposterous; whether we can afford to send it along the dusty way to death with the mediæval superstitions of ghosts and witcheries,—to declare the theory of hell bankrupt without hope of assets.

The obsolete features that have been noticed are all rather acquired than original. They date from the time when dialectics were studied and taught, but when psychology was almost unknown. It is little wonder that they are inconsistent with modern views of psychical science.

Let us see if it is not possible to frame the conception of a hell not contravening in any respect the latest developments of science; one that will not strain the faith of the Christian; that will not shock the tenderest feeling of the humanitarian; nor, what is more essential, impeach in any respect any of the attributes of duty.

There is in the New Testament a striking passage that asserts, "The wages of sin is death." A contrasting one tells us, "He that believeth on the Son hath everlasting life." Do you see any incongruity in decreeing death (elsewhere "everlasting chains") as a penalty, or everlasting life as a reward to an immortal being? At first sight it would seem so. And yet perhaps there is none if we but keep in mind the definite, limited import of "immortal." There is an essential difference of meaning between existence and life, between immortality and everlasting life. Granted our postulate that man has a spirit, immortality is that property of the substance called the human spirit which corresponds to the property of indestructibility in material substances. Life is something nobler and higher. It precludes stagnation. It implies growth, progress.

To illustrate by a parable from the lower order of nature. Go out into the woods in midwinter, before the leaf-buds have begun to swell, and without breaking any twigs or looking beneath the outer bark, undertake to decide which trees are alive and which shed their leaves in the previous autumn for the last

time. Unless a most consummate woodman, you are likely to find your judgment at fault in numerous instances. But in the spring, when every bud is bursting, when the bright sunshine has roused the sluggish sap in the tree's arteries, and all its lately dormant life is stirred into action, it is impossible to mistake the living pride of the forest for the dead stick, good for nothing but to be sawn into lumber. No need now of breaking a twig or crushing the bark. If the tree has life it cannot but develop, it must put forth foliage.

The truth thus manifested in the lower types of nature applies as well in the higher orders. Intellectual life, spiritual life placed in its proper environment must exhibit growth, progress. If there is no growth, there is no life. To him that hath shall be given: from him that hath not shall be taken away even the semblance of having.

Life is development: non-development is death.

Salvation, eternal life, continued growth of mind and spirit after the period of probation terminates is the reward of the righteous. Freed from this carnal, gross prison of a body, released from all liability to weariness from failure or weakness of physical powers, exempt as we may believe from the operation of the most of what we call natural laws, as that of gravity, that restrain and limit them here, admitted perhaps to share with God and angels in knowledge of nature's wonder-working, de cease may well be styled by them a spiritual emancipation. But inherent in the human spirit, this power of continued development cannot be declared either in the light of experience or of revelation. It cannot be claimed as an attribute of immortality. Confidently expected both by pagans and Christians as the portion of the deserving, it can not be exacted; it can be expected only through the divine favor.

How this germinal power is to be obtained,—the receptive mood, the longing to grow into the divine likeness, implicit acceptance of the conditions prescribed by the Giver—need not be enlarged upon. It is plain that, looked at through this hypothesis, salvation or eternal life, as distinguished from immortality, is and can be nothing less than "the gift of God."

The other alternative offered the spirit is damnation. The wages of sin, the reward of iniquity is "death" or "chains."

The period of probation terminates, perhaps at bodily decease, perhaps sooner, possibly at a later period. Then the spirit becomes dwarfed. The possibility of further development of mind and intellect and spiritual powers ends. This is damnation—loss. That word of obloquy originally means no more. The *odium theologicum* it has incurred long time has covered up and contorted its meaning. It signifies loss, not torture; nor torment to the individual, save such as may be implied in continued consciousness (which I believe is almost certainly implied in immortality) of failure to obtain a *summum bonum* once within his grasp—a failure he can blame only on himself. In the most vivid imagery used by the Bible writers to portray the future of any part of humanity, there is nothing expressed more cruel than the bitterness of failure tantalized by sight and consciousness of possible success, than the anguish of disappointment and hopeless despair.

The wail of the damned is nothing but a lamentation for wasted chances, for neglected opportunities.

God need no longer be deemed the possessor of and presiding over an immense torture-chamber for the reception of the greater part of His intelligent creatures, nor will hell be considered the prison-house of His vengeance, as we must confess the tendency has been under our old systems of eschatology; no, nor yet is hell, as has been suggested by a recent writer on the subject, properly contemplated as the mad-house for unfortunate and diseased spirits. That would seem to be nearer the truth than the former more prevalent conception. The mad-house of earth contains very many inmates ranging from those who are conscious of their condition and able to conduct themselves properly on most occasions, but without that mental equilibrium, that power of control over the united faculties that constitutes a sane man, down to the individual who has lost all mental powers except a few traces of memory and who lives almost the life of a vegetable rather than of a sentient being. Here, indeed, an analogy obtains that is powerfully illustrative. But I believe it a mistake to conceive of hell as a place. It is rather a state, a mental

state, taking mind here with its widest possible signification. "Where'er I go is hell, myself am hell," the poet puts into the mouth of the arch spirit of evil. Granted the freedom of the universe without the power of putting away the haunting memory of deprivation, failure, and loss self-responsible, the wicked, fallen, or unfortunate spirits are in hell, a hell from which escape is less possible than from a prison walled with adamant.

I know not whether, by infidel cavillers at the old doctrine of damnation this solution will be esteemed a whit more creditable to divine goodness and mercy than the old mediæval literal lake of fire and brimstone. I question whether many of them could be satisfied with any hypothesis short of equal rights to life, liberty and pursuit of happiness as readily obtainable by all classes, in the next world as well as in this. But in meditating on the matter, this view seemed more in accord with the truth of psychological philosophy than that of the literalists. It is a hypothesis, also, that requires no apologies to modern science, to the common human sense of right and justice, nor yet to the belief in the Bible as a revelation from God. And it abundantly demonstrates the goodness and kindness of God co-ordinate with His justice, if, through it, we can believe the words of a some time celebrated thinker, the author of "Festus," "Hell is more bearable than nothingness."

GIORDANO BRUNO AND LIBERTY.

[Baccalaureate Address. Delivered before the candidates for the University Convocation, June 4th, 1889, by President William F. Warren. Reprinted by permission of the author, in CHRISTIAN THOUGHT.]

ON Sunday next, the 9th of June, a remarkable festa will be witnessed in the city of Rome. On that day in the presence of thousands of students representing all the universities of Italy and some of the other universities of Europe, a costly and enduring monument is to be dedicated to the memory of a brilliant Italian philosopher who, in the year 1600, for the crime of heresy, in conformity to the judicial decree of the Holy Inquisition, was burned alive at the stake. The city square in which the monument is to stand is the very one in which the burning occurred, the Piazza di Fiori. A few days ago I received a letter from the Central Committee in charge of the arrangements, inviting our own University to unite in the festival and to aid in making it an effective international demonstration in the interests of intellectual freedom. In accordance with the summons which thus rises from the dishonored ashes of Giordano Bruno two hundred and eighty-nine years after his martyrdom, I invite you to consider for a few moments the nature of personal liberty, and some of the lessons to be drawn therefrom.

In all history, freedom has been a word of more than talismanic power. It has inspired all deathless poets, orators, and heroes of the human race. It has been the watchword of every down trodden people in its uprisings against its oppressors. To the lowliest slave its sound has been a precious music, the one priceless possession which could never be wrung from his grasp. The bare dream of freedom has been to millions a new creative force, a self-emancipating energy. As sings the English bard,—

“Slaves that once conceive the glowing thought
Of freedom, in that hope itself possess
All that the contest calls for—spirit, strength,
The scorn of danger, and united hearts,
The surest presage of the good they seek.”

But what is liberty? In what consists this coveted treasure?

The moment a man takes liberties with my *porte-monnaie* I begin to realize that there are various sorts of liberty. And the moment a self-governing State or a self-governing Church in the exercise of its freedom sentences me to be burned at the stake, I am quite prepared to ask, "What is normal and legitimate freedom, what its delusive and diabolical counterfeit?" To answer this question, as it respects the individual, and as it respects society, is no light task. It is a question, however, of supreme moment to every individual and to every society, and in this age no human being should be considered prepared for citizenship—still less accounted educated and fitted for scholarly influence in the world—who has not approximately clear ideas respecting the answer. The conspicuous absence of such ideas in many leaders, or would-be leaders of the modern world, even in the most enlightened communities, is deeply to be deplored. Ignorance at this point is fraught with present evil, and conducive to gravest social perils.

In approaching a definition of freedom, many ways are open. Very diverse stand-points offer themselves, and from each we get a different view. For example: If I take an egoistic or first-personal stand-point, I merely study to grasp and define the liberty which I would like to claim as suitable and desirable for myself. This view of liberty is apt to be unwarrantably broad and generous. On the other hand, if I take the second-personal stand point, and undertake to enlighten you, as my neighbor, as to the just scope and boundaries of your liberty over against mine, I seem to be dealing with a very indefinite, changeable, and uncertain thing. Much now depends upon the quality of your personal relation to me and of mine to you. If you are my friend, I am anxious to give you a freedom almost limitless. If you are my enemy, if I have reason to believe that you are disposed to take advantage of me as often as opportunity may offer, how narrow the bounds within which I would vindicate to you a liberty of personal action! I am even ready to restrict or renounce some of my own liberties for the sake of protection against the liberties I fear from you. Thus all seems fluctuating and unsettled. The freedom meted out to me by my best friend, A., is sure to be very great; by B., who is less friendly, smaller;

by C., smaller yet; and so on, no one determining it by any rational standard. Under these circumstances it is evident that in order ever to reach any rationally valid result we must first of all move out of this realm of the mine and thine and inquire in some objective and third-personal manner as to the essential nature and laws of freedom in general.

Just here nothing will help us to clearness so quickly as to observe that personal freedom is inseparably connected with personal rights. Only in the enjoyment of his rights is any man entitled to liberty. Just in proportion as any man transcends his rights he abuses liberty, and ought, at least to that extent, to be restrained. The same is true of any body of men; any corporation, any hierarchy, any State. Legitimate freedom begins when rights begin, and ends when rights end. The recognition of this fundamental fact throws great light upon the power of the passion of the human race for liberty. The nations who through all the centuries have been shouting and contending so lustily for liberty, have not been shouting and contending for mere unhamperedness. Their slogan has been "Liberty," but their deeper, mightier meaning has been "Our Rights! Our Rights! Give us our sacred rights, or give us death." So the long, long struggle for human liberty has been in reality an ethical one, a holy one, a struggle for the rights of man. I like to realize this fact. It gives to my theme a height, a depth, a sanctity befitting this place and hour. It hallows this our American prelude to Italy's Bruno festival. In a most impressive manner it reminds us of the deep ethical unity which ever binds together all lovers of liberty in every land.

As champions of liberty, then, we affirm that Bruno must have his rights,—every Bruno,—nothing more than his rights, indeed, but these in full. The Church, the State, the world of mankind, no one of them is entitled to lay a finger upon Bruno so long as he is simply exercising his personal rights. Without molestation he shall travel and trade, teach and preach, marry or abstain from marriage, employ or take employment. As a unit we contend for his personal liberty. Against every man and every body of men, who in any way would thwart, or nullify, or circumvent that liberty, we this day stand a solid phalanx.

On the other hand, as champions of liberty, we are equally compelled to say, Bruno's contemporaries must have their rights also—nothing more than their rights, nothing less. If it is Bruno's right to travel from land to land, let him have the liberty of so doing; but, if Bruno's father confessor has a right to travel also, let him likewise, by all means, be unmolested in his voyages. If Bruno has a right to print and enforce to the extent of his ability the things which seem to him to be true respecting papal errors, we must demand for him this liberty. But while we do this we must also demand for every critic of Bruno, even for the inquisitorial Bellarmino, the equal liberty to print and enforce to the extent of his ability the things which seem to him to be true respecting Bruno's errors. This is simply fair play. What we grant to the ex-Dominican we cannot deny to the Jesuit; at least, we never can do it so long as we admit what all modern jurisprudence, and all modern political philosophy, and all modern sociology seem so unitedly to build upon, to wit, the doctrine of the equal rights of all men. Once say that in respect to rights all men are equal, and the one inevitable conclusion is that in the right to liberty all men must be pronounced and treated as equals.

At this point I fear I am about to surprise and disconcert a number of my auditors. I have a personal profession to make—a somewhat startling one. It is that I do not believe, and cannot believe in this popular maxim of our modern world—the equality of all men in respect to rights. On the contrary, I profoundly believe in the diversity and inequality of the rights of men. Instead of saying that all men have equal rights, I would rather say that no two men I ever knew have rights identical or equal. If this proposition is true, it is evident that its effect upon our conception of liberty must be far-reaching and profound.

Must I stop to adduce evidence for the truth of my contention? I fear it may be necessary, but how strange that it should be necessary! Consider any range or order of rights, and you at once encounter instances and illustrations of man's inequality in respect thereto. Take one of the nearest and most familiar, one relating to the domestic sphere. A., who is barely earning

a frugal living, has a moral and legal right to spend his entire income for his own personal welfare; B., who has a dependent family, has no such right. Look, further, into the civil and political sphere. The citizen of Washington has no such right of representation in the local government which taxes him as has the citizen of Boston, or even the burgher of Berlin. Again, thousands of citizens in the United States have a moral and legal right to draw life-long pensions from the national treasury; other thousands have no such right, or anything equivalent. Again, in England and France thousands of citizens have a moral and legal right to representation in the national government; but in Russia, Turkey, and China similar thousands have no corresponding right. The Liberals of Italy are radicals in liberalism, but who among them will for a moment contend that King Umberto has no moral or legal rights beyond those which are considered common to all men?

But before I get further, some one will doubtless explain to me that when our doctrinaires speak of the jural equality of all men they do not mean equality in point of rights possessed, but only in point of rights to which they have a just and valid claim. The real meaning, I shall be told, is that in rights abstractly considered, every man ought to be the equal of every other man, and that in this age of the world no theory of society is to be tolerated which denies this equality.

To this I respond that purely abstract rights are no more helpful than purely abstract wrongs are harmful. It is not for abstractions that the groaning nations have been so long contending. If it could be sufficient to claim for all men rights in the abstract, it would equally suffice to claim for them liberty in the abstract. Theoretical liberties are quite as good as theoretical rights. On the other hand, if you want liberty in the concrete,—actual liberty,—liberty in the actual case of Giordano Bruno or John Smith, you must start with the concrete rights of the case in question, the actual rights of an individual man. And what I affirm is, that the actual concrete rights of no two human beings are the same, and that by logical consequence the specific or individual liberties to be accorded them in actual experience, and to be vindicated to them in the forum

of the world's real life, can never be identical. I am therefore compelled to add that the right or wrong of Bruno's precise historic treatment is for me by no means settled, when I am told that Bruno was a man, and that Bruno's judges were no more than men. Nay, though some ready accuser of the hierarchy and the Inquisition go on to prove to me that Bruno's persecutors assumed an authority exceeding their just claim and right, I am bound to remember that this philosopher, too, sometimes assumed an authority which must have seemed to his contemporaries quite excessive. For example, when in Marburg, in a disputation with the Rector Magnificus of the University, he took it upon himself to wring the nose of his honorable opponent. Again, on arriving in England in the spring of 1583, Bruno announced his coming to the University of Oxford in the following magisterial and grandiloquent address: "Philotheus Jordanus Brunus of Nola, a doctor in perfected theology; a professor of pure and blameless wisdom; a philosopher known, approved, and honorifically acknowledged by the foremost academies of Europe; to none a stranger, save barbarians and the vulgar; a waker of slumbering souls; a breaker of presumptuous and stubborn ignorance; who, in all his dealings, professes love to all men, love to the Italian and to the Briton, to man and woman, to the mitre and to the crown, to him wearing a toga and to the warrior, to the frocked and to the unfrocked, but who is inclined chiefly to him whose way is peaceable, enlightened, true, and fruitful; who looks not to the anointed head nor to the consecrated brow, not to the pure in hand nor to the circumcised, but thither where man's true countenance is to be found, toward his soul, and the perfection of his spirit; whom dispensers of foolishness and hypocrites abhor; whom upright and sincere men love; whom noble souls receive with acclamation; to the honored and noble vice-chancellor of the University of Oxford and to his fellows, greeting." Had now the magnificent egoist who penned this salutation but chanced to occupy the papal chair, or chanced to be the appointed president of the Holy Inquisition, who can doubt that here also he would have contended with all his might for whatever he conceived to be his just authority, and that here also, if necessary, he would have died for his convictions?

Where are we, then? I hear you say with some bewilderment, perhaps with some impatience. Are we here to honor martyred Bruno, as we supposed, or are we here to listen to a vindication of the atrocious Inquisition? Instead of cursing us this great organized historical enemy of human freedom, you have seemed to be perpetually on the point of justifying, if not of blessing it. Rejecting as fallacious the accepted principle of the equal rights of all men, you have overturned the very foundation of our democratic faith, and as yet you have replaced it by no other. Indeed, if it be true that no two men that live are equal in rights, and, as a consequence, no two can claim in practical conduct identical liberties, what possible principle remains by which to regulate the rights and liberties of men? What have you better to propose?

In reply to this appeal, I have simply to say that I am not here either to palliate the undeniable atrocities of the Inquisition or to exaggerate the undeniable virtues of its victim. I can admire, and do profoundly admire, the bold independence of Bruno's spirit, the subtlety and power of his intellectual faculties, the fruitful suggestiveness of his thought and speech, the heroic fortitude of his martyr-like death. But in proportion as I admire these signal excellences of an erratic genius, in like proportion must I deplore the personal egotism, caprices, vagaries, flippancies, and quarrels which made his life tempestuous, and which caused one of his sincerest admirers in our day to write: "He was speculative, fanciful, paradoxical, facetious, majestic, and buffoonish by turns; now soaring among the stars, now grovelling on the earth; elevated, impassioned, witty, disputatious, violent, sarcastic, indecent at one and the same time. While lofty persuasion breathed from his lips, he wronged them with platitudes and tainted them with obscenity." Blind hero-worship is no better than other blind worships, and so while we unite with all the world in honoring all honorable things in Giordano Bruno, why should we on that account falsify the truth of history and deny his human failings? If, further, you complain that I have robbed you of your bottom principle, and if you demand of me a substitute, I would beg to suggest the following, which, according to my best understanding and belief,

is ever unqualifiedly true, to wit: The just rights, and consequently the just liberties, of every man are conditioned upon his personal worth, as determined by principles of universal ethical validity.

In evidence of this truth, and in further disproof of the jural equality of all men, I would ask you to consider that by virtue of its inmost essence a personal right is something ethical, a thing incapable of comprehension and of vital appropriation by anything short of an ethical will. Moreover, because incapable of vital appropriation by anything inferior to the ethical will, its degree of personal appropriation and hence of personal realization is in any and every case proportioned to the moral grade and insight and power and promise of its appropriating subject, and hence conditioned upon his moral elevation or moral worth.

Again, looking at society's treatment of delinquents in every civilized land, we see a significant recognition of the principle I am defending. To show this in full, our time will not permit; but so far as society in its penal administration deliberately discriminates between delinquents, granting to some one degree of liberty and to some another; sentencing one to perpetual confinement, another to a limited term of years, another to a few months; granting to one the liberty of the yard, to another the privilege of assisting the prison officers in benevolent efforts for the improvement of the others—just so far is there an attempt to proportion deprivation of liberty to degree of ill-desert. Now, while I would be far from saying that the true proportioning is always reached, or that other principles and views may not often have influence in modifying the attempts of society to secure this proportion, it surely is not too much to say that the everywhere acknowledged propriety of such discriminations in the administration of restraints upon liberty constitutes a powerful argument for the propriety of discriminating among the well-deserving also, and of proportioning rights and liberties among these according to relative desert.

Finally, the principle which asserts the jural equality of all men is rejected by our moral sense the moment it is squarely challenged. On the other hand, the principle which pronounces

the rights and liberties of men proportioned to their personal and social worth, commends itself with intuitive directness and almost irresistible force to every sound and unsophisticated mind. To demand that we shall vindicate identical rights and liberties to the lazy and to the industrious, to the mendacious and to the truthful, to the besotted and to the temperate, to the sneak and to the hero, to the swindler and to the social benefactor, to the poisoner of men and to the healer of men, to the anarchical plotter against society and to the self-forgetting savior of the State,—this is to demand something which no enlightened conscience can ever grant, something which can never be legitimated to reason by any demagogic Jacobin cry, even though it be as classic in freedom's history as that of "liberty, equality, fraternity." *

Restraint, then, is for the evil; freedom for the good. This is an ordinance invented by no priest, decreed by no emperor, revocable by no revolutionary convention. It governed the first generations of men, and it will govern the last. No society can ever intrust to the evil and to the good an equal liberty. Still less can this be done by the just Guardian of mankind.

The supreme right of a man is to be a man. Would one know the utmost limits of his rights, one must test the utmost limits of his moral possibilities. Under normal social conditions the higher he rises in personal and social worth, the wider and readier will be the recognition of his personal and social rights. With this growing recognition and appreciation will grow his freedom and his sense of freedom. To reach a perfect liberty, but one thing is needful; that only thing is ethical perfection. To a man possessed of living, loving insight into this great truth, how pitiable, how heart-burdening, how almost morally maddening becomes this selfish cry of the evil and indifferent to be let alone—this anarchistic clamor for equality of right in all wrong thinking, and equality of liberty in all wrong doing. Against such diabolic freedom he claims his right to rebel, and if he cannot otherwise give imperishable effect to his rebellion,

* Six months after the utterance and publication of the foregoing sentiments, Prof. Huxley gave to the world his striking essay "On the Natural Inequality of Men."

he claims the personal liberty of sealing his protest with his blood. Such are the souls that exemplify true liberty, such the martyr-spirits who keep alive her holy altar fires. . . .

In Giordano Bruno's writings I have sought in vain for any clear teaching, or even clear conception, of human liberty, personal or domestic, political or religious. How is it that with such an innate calling to the championship of freedom in thought and speech,—with such intensest motives to claim for himself and for mankind the right to follow personal belief in spite of danger, fire, or sword,—he never once appealed to the maxim of the old Justinian codex, "Liberty is an inestimable thing"? Why did he not stir his countrymen with those ringing words of Euripides:

" This is true liberty, when men freeborn,
Having to advise the public, may speak free ;
Which he who can and will, deserves high praise ;
Who neither can nor will may hold his peace ;
What can be juster in a state like this ? "

Nigh thirty years, often under great difficulties, he was publishing the books in which he sought to influence the mind of Europe. How is it that during all these years he never anticipated so much as one of those burning appeals for the freedom of the press which only forty-four years later John Milton poured into the ears of Christendom? The reason of it all is to be found in the fact that faith in human freedom is now and always a fruit of faith in God. The speculative pantheist has no room for freedom. His system cannot admit of it in God or man. And that Bruno had no burning word to speak for liberty, was because his keen and noble genius so lost itself in the darkness and fatalism of a pantheistic philosophy. That philosophy, like consistent atheism, has never given the world a solitary apostle of personal or social liberty. In the nature of things it never can.

In the dim background of my thought stands out the radiant figure of another martyr, well-remembered; one who, like Bruno, stood alone in just rebellion against a tyrannous hierarchy, and while yet younger in years, sealed His rejected teachings with His blood. I cannot forget that, unlike Bruno, He contended for the freedom of each human soul and for the full emancipa-

tion of the human family. Conscious of a divine calling to bring freedom to the world, this elder martyr-prophet opened His momentous life-work in the city of His boyhood with the declaration that He was God's anointed, to preach deliverance to the captives and to set at liberty them that were bruised. The priestly inquisitors of His day rejected Him, but to as many as received Him, to them gave He power to become the sons of God—sons born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And this is the deathless word in which He sums up the total doctrine of the freedom of the born of God: "If the Son, therefore, shall make you free, ye shall be free indeed."

CHRISTIAN THOUGHT.

THE RELATION OF CULTURE TO PRACTICAL LIFE.

[Delivered before the American Institute of Christian Philosophy, August 7th, 1890.]

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THE distinction sometimes made between scholarship and culture is not by any means a distinction without a difference. There may be a close connection between the two; but it would be a mistake, liable to be followed in practice by unfortunate consequences, not to see and acknowledge that scholarship, learning, professional skill is one thing, and culture quite another thing. A member of either of the so-called learned professions may have received a thorough professional training, and may exhibit in his work great professional skill, and yet be almost destitute of culture. His acquirements may be chiefly those of a specialist; his range may be narrow, and his life one-sided and painfully unsymmetrical. And on the other hand, it is quite possible even for a professional man to be a man of culture and have at the same time but little strictly professional knowledge or skill. Instances of the former class are found more often than elsewhere in the legal profession; of the latter class, more often in the ministry. Among the clergy of to-day there are many whose knowledge of Hebrew and Greek, church history and systematic theology is slender enough, but whose acquirements in literature, art and science render them conspicuous in the circles to which they belong. Their culture is quite extensive and has a practical value; but it is something apart from their profession and would sit equally well upon a lawyer, a physician, or a man of the world. As the

late Principal Shairp expressed it in one of his lectures on "Culture and Religion," "I must still believe that above and beyond special professional training there is such a thing as mental culture and enlargement, and that this is an excellent gift in itself, apart from any gain it may bring. The man, I must still hold, is more than his trade. The spirit that is in each man craves other nourishment than the bread he wins." *

I desire, on this occasion, to urge the importance of culture in distinction from professional scholarship—the value of that larger scholarship which is more than scholarship, which extends beyond professional bounds as a liberal education extends beyond the bounds of a business or trade.

In this attempt at a statement of my subject, I have already given incidentally some idea of what culture is—have described it in barest outline. But if we would secure for ourselves sure footing in the investigation we are about to make, we must begin with a clear understanding of this thing which is called culture, and must therefore attempt a definition of it. This is the more important because culture—although of late years the word has been often on people's lips and the thing itself has been much written about—presents itself to many minds as a something vague and perhaps unreal. In the common estimation it does not cost much to produce a man of culture, and after he is produced he is of very little practical value in this busy world. Besides, in all that has been written thus far on the subject, no adequate definition of culture has been attempted. It has been treated as one of those qualities which, because of their very largeness, cannot be defined in words or discussed with logical accuracy.

It is true that the idea of culture—like the large and complex ideas represented by such words as art, science, religion and civilization—is one which does not readily lend itself to accurate verbal definition. But what we want now is a conception not only as broad as possible, but as real and vivid as possible ; and I know of no better way to attain to breadth and reality at once than by placing before you the different accounts which have been given of culture as seen from different points of view, and

* Culture and Religion, p. 16.

indicating their relations to one another. Let us ask, "What quality or combination of qualities is it in a man to which we give the name of culture? and how is this quality produced?" and let us see what answers have thus far been returned to these questions.

The word "culture," in the figurative sense in which we use it, is so modern that the dictionaries afford us but little help. It is true we find Isaac Taylor, more than a generation ago, employing the expression "cultured people"; and as long ago as the days of Addison we find culture spoken of in *The Spectator* somewhat as it is now; for we read: "The mind that lies fallow but a single day sprouts up in follies that are only to be killed by a constant and assiduous culture." Here, however, the reference to tillage is very obvious; and we must bear in mind that it is this idea of tillage—the thought of cultivation transferred from the soil to the human spirit—out of which the whole modern conception of culture has grown. The word is none other than the Latin *cultura*, which comes, of course, from *colo*, meaning, to cultivate the ground. As there is a tillage of the soil, so there is a tillage of the mind and heart; and to this process and the sum-total of fruit which proceeds from it the term culture has come to be very appropriately applied. It is thus plainly indicated that one of the elements of culture—the element, indeed, of paramount value—is effort; and so the definition in Worcester's dictionary—that culture is "improvement or melioration by effort"—although brief, is important. Outside of the dictionaries, the only formal attempt at a definition which I have met with is in the lecture by Shairp, already referred to:

"But what do we mean by this fine word 'culture,' so much in vogue at present? What the Greeks naturally expressed by their *paideia*, the Romans by their *humanitas*, we less happily try to express by the more artificial word 'culture.' . . . When applied to the human being, it means, I suppose, the 'educing or drawing forth all that is potentially in a man,' the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends."*

It is especially important that culture should be viewed in its

* Culture and Religion, p. 19.

relations to man's nature as a whole ; to his intellect, not only, but to his æsthetic and also his moral nature, and therefore to his will. Professor W. D. Whitney, in an elaborate essay on "Language and Education," gives an account of it which makes it a matter of the intellect almost entirely. He says :

"The educated man is one who is not left to himself to discover and train his own powers, but is kindly taken by the hand and led forward to the possession of all he can grasp and use of the wealth garnered by his predecessors. The sum of this garnered wealth we call human culture ; to become endowed with it as his own individual patrimony is the highest privilege, the duty, of each individual, and to put him in possession of it is the aim of education."

The result, he shows, is virtually "universal knowledge." And he adds :

"This virtual effect of universal knowledge as lying within the reach and applicable to the uses of each man, we call individual culture ; it is not precisely knowledge, though founded on and representing knowledge ; it is knowledge generalized and utilized ; it is the sum of the improving and enlightening influences exerted upon us from without."*

This definition of culture, I say, makes it almost entirely a quality of the intellect. And it is a similar conception which Matthew Arnold takes for his starting-point in the long and desultory description of it in the book, "Culture and Anarchy." He quotes Montesquieu, who says : "The first motive which ought to impel us to study is the desire to augment the excellence of our nature, and to render an intelligent being yet more intelligent." "This," says Arnold, "is the true ground to assign for the genuine scientific passion, however manifested, and for culture viewed simply as a fruit of this passion." According to this conception culture is a process carried on under the influence of an intellectual motive or passion ; it means study, research, the increase of intelligence, for the purpose of augmenting the excellence of our nature.

This conception of culture as something which relates to the intellect, in fact to the intellect only, or at most to the intellect and the tastes, is the conception which prevails pretty generally. In the popular mind the man of culture is the man who

**North American Review*, Oct. 1871, pp. 347, 348.

knows a good many things in the lines of literature, science and art, and whose knowledge produces in him the effect produced in others by the possession of artistic accomplishments. He may not be an artist or a musician or an elocutionist, or even a graceful dancer, but by virtue of his varied knowledge and his educated tastes he holds in society a place alongside of those who are accomplished in these various ways. Provided this were the whole of culture, it were no wonder if practical men rated it somewhat cheaply. But it is not the whole of it ; it is, indeed, but a small part of it. As Arnold says :

"There is of culture another view, in which all the love of our neighbor, the impulses toward action, help and beneficence, the desire for stopping human error, clearing human confusion, and diminishing the sum of human misery, the noble aspiration to leave the world better and happier than we found it—motives eminently such as are called social—come in as part of the grounds of culture, and the main and pre-eminent part. Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection ; it is a study of perfection. It moves by the force, not merely or primarily of the scientific passion for pure knowledge, but also of the moral and social passion for doing good."*

Culture, then, if it is genuine, has a moral element in it; the will is involved, and so also are the affections. It renders a man not only self-restrained, but symmetrical ; not only broad, but philanthropic. As regards the will, the part which it plays is beautifully suggested in that ancient saying of Stobæus, "All fine acquirement implies a foregoing exercise of self-control." It is also recognized by Emerson when he says, "Individuality is not only not inconsistent with culture, but is the basis of it. . . . He only is a well-made man who has a good determination. And the end of culture is not to destroy this (God forbid !), but to train away all impediment and mixture, and leave nothing but pure power." This conception of culture, which puts self-restraint at the foundation, and accords to the moral element a paramount place, was finely set forth some years ago, by an anonymous writer in an American newspaper. I must quote the passage in full :

"Culture, in the only correct and safe sense of the term, is

* Culture and Anarchy, p. 8.

the result of a process of discipline, both mental and moral. It is not a thing that can be picked up, or that can be got by doing what one pleases. It cannot be acquired by desultory reading, for instance, or by travelling in Europe. It comes of the protracted exercise of the faculties for given ends, under restraints of some kind, whether imposed by one's self or other people. In fact, it might not improperly be called the art of doing easily what you don't like to do. It is the breaking in of the powers to the service of the will ; and a person who has got it is not simply a person who knows a good deal—for he may know very little—but one who has obtained an accurate estimate of his own capacity, and of that of his fellows and predecessors, who is aware of the nature and extent of his relations to the world about him, and who is at the same time capable of using his powers to the best advantage. In short, the man of culture is the man who has formed his ideals through labor and self-denial. To be real, therefore, culture ought to affect a man's whole character, and not merely store his memory with facts. Let us add, too, that it may be got in various ways—through home influence as well as through schools or colleges; through living in a highly organized society, making imperious demands on one's time and faculties, as well as through the restraints of a severe course of study. A good deal of it was obtained from the old Calvinistic theology, against which, in the days of its predominance, the most bumptious youth hit his head at an early period of his career, and was reduced to thoughtfulness and self-examination, and forced to walk in ways that were not always to his liking." *

This definition is a valuable one, but it was meant not so much for a definition as for a protest; and it therefore omits altogether an element the importance of which is very great,—I mean the æsthetic element—that quality which Plato had in mind in the prayer, "that I may become beautiful in the inner man." It would seem as if a life which is really a full life—rich and self-restrained—must necessarily be symmetrical and beautiful. But we have evidence enough that a life may be enlarged and enriched, and may yet exhibit serious deficiencies on one side or the other, or reveal a space of darkness or crudity where we should least expect it. There are many whose store of facts and ideas is large and various, whose souls are filled with feeling, but not many whose spiritual natures are evenly and beautifully developed. But this evenness of development, resulting in

* *The Nation*, Sept. 24th, 1874, p. 202.

roundness and symmetry, is essential to the highest culture. The "ideal man" possesses, in addition to all his other qualities that quality which is figured in the bloom of the flowering plant, in the fragrance of blossoms, in the blush and flavor of fruit,—a quality which cannot be counterfeited any more than you can counterfeit a flower's perfume, which cannot be hidden any more than you can hide the fragrance of an orchard in May, and which can only be described in images like these, but never more accurately defined. It is the precious flavor of the ripened man. As the full fragrance of the apple, as the velvety cheek of the peach comes only when the fruit has reached its highest development, so this quality of which I now speak comes only as the result of that wise self-enlargement, that deliberate catholicity, that cultivated charity of opinions which characterizes the man of culture.

To complete the picture we must give its due place to that other element I have referred to—the philanthropic ; perhaps I should say the religious. Among the various functions or characteristics of culture has been mentioned the tendency to "get rid of provinciality," the "ability to appreciate the best that has been thought and written in all ages." It is able to appreciate everything—even those things which seem furthest removed from culture—such as machinery, manual labor, and the like. But this reveals (does it not ?) the catholicity of culture ; it brings to view in it a something closely allied to sympathy. And certainly the man of culture has not only intellectual breadth, not only catholic tastes ; he has breadth of feeling, he has the spirit of beneficence. In opposition to the popular notion that he is selfish—that all his aims are concentrated within himself—we must affirm that he is philanthropic in his spirit and beneficent in his conscious influence. He recognizes the fact that he cannot be the complete and rounded man he ought to be unless he is awake to the needs and responsive to the requirements of the world of men around him. He sees that in consequence of that bond of brotherhood which binds all men together, perfection cannot be an individual and isolated perfection, but must come through living contact with others. "The men of culture are the true apostles of equality."

But I spoke of real culture as not only philanthropic, but religious. It is true that a man may cherish the thought of internal perfection, and at the same time be destitute of the spirit of self-renunciation. But the highest culture is that which prompts a man not only to give himself in love and sympathy to others, but to give himself in love and faith and unreserved consecration to the infinite Father and Lord. If a man cannot be the rounded and complete man he ought to be unless he is responsive to the demands of the world about him, even so he cannot be rounded and complete unless he recognizes that world which lies behind phenomena, unless he makes account of the unseen and infinite, unless he is in conscious alliance with that Life which is best and highest. A man may be religious without culture; but a man cannot possess culture in this largest and richest form without possessing also religion. The true man of culture is he who to his varied knowledge, his educated tastes, his disciplined moral nature, his spirit of philanthropy, adds faith and consecration; who believes that the end of life must be found not in self, and not alone in humanity, but in God, and who, by giving himself to God, "obeys the real law of his being." Culture describes a life "which has made the best of all the materials granted to it." This can be said of that life alone whose multifarious elements are not only wrought into a homogeneous and artistic form, but are transmuted and glorified by a deliberate consecration of the ripe and shapely product to the Lord of all.

My apology for delaying so long upon this description of culture is, that my aim and method are expository. I believe that in our present stage of social development as a people, what is most needed is a large and vivid conception of the thing itself, and that to state the nature of it is to make the best argument in its favor. It is for a similar reason that I refer back to the distinction I have made between culture and professional acquisitions however extensive. A man's profession may be great; his professional skill and learning may be vast; but culture is something larger than these—something transcending professional limitations, and introducing the man to the widest and noblest fellowship. To illustrate: Of two lads belonging to the

same household, one chooses to enter one of the professions, the other to learn a trade. He who decides upon a trade goes to school, gets something of an education, and then serves his apprenticeship for several years. He who chooses a profession goes through college, and then for several years attends a professional school. Now, the apprenticeship of the craftsman is for the purpose of providing him with the necessary technical knowledge for the pursuit of his trade : his general education, which began before his apprenticeship, continues after it, and goes to make up his culture, such as it is. Just so, the years of study in the professional school are for the purpose of providing the professional man with technical knowledge for the pursuit of his profession : his general education, begun long before he entered there, goes on afterward, and constitutes his culture. But if the apprenticeship of the craftsman and his technical skill must be distinguished from his general education, so must the special training and the technical knowledge of the professional man be distinguished from his culture. In the one case as in the other, we must recognize the fact that culture is larger than technical knowledge, however minute and extensive that knowledge may be, and that a man may advance in such knowledge from year to year, all his life through, and yet, because of intensifying narrowness, experience no increase in real culture. It is true that a profession has generally many more sides to it than a trade, and that professional training is less imitative and is conducted in a more independent way than the training of a mechanic ; and therefore professional accomplishments are more easily mistaken for culture than deftness and skill in a trade. But in both cases, the distinction I have made is real. A physician, a lawyer, a clergyman, may have great learning in his department, he may have special knowledge concerning a score of subjects lying within his special field, he may be a recognized authority on some of those subjects ; and yet he may be painfully lacking in breadth and polish, sadly unable to discern the relativity of things, out of sympathy with the spirit of the age, and therefore anything but a man of culture. A man may be a book-worm, or a scientist, or a logician, or a linguist, or a philologist, without being a scholar in any large sense of the word ; and so a

man may possess intense professionalism and great technical acquirements, without being a man of culture. Professionalism, indeed, is ever apt to make a man narrow and one-sided ; but the man of culture is many-sided ; he hates narrowness and provincialism, and aims at roundness and perfection.

While, therefore, I would not relax in the least the demand for professional scholarship, I would, nevertheless, utter a warning against being satisfied with this. The professional man may well cherish that *esprit du corps* which characterizes the professions ; he may well emphasize his professionalism ; but he must not stop there, he must strive after culture, for his own sake, and for the sake of human welfare.

For his own sake, I say, and for the sake of human welfare. This brings us to a direct consideration of what I have had in view all the while—the practical importance of culture in the Christian ministry. There is no vocation in life in which culture is more needed or more valuable than in the ministry ; and there has been no age of the world when it was quite so necessary as it is to-day.

In the first place, culture is necessary to the Christian minister, to enable him to render his scholarship practical, and thus bring his professional life to bear upon the mass of men.

It was the confession of that great scholar Grotius, "I have wasted my life in laboriously doing nothing." Looking back over it all, he saw what learning he had amassed, and knew what toil it had cost him, but he felt at the same time that he had put it to no practical use, and, therefore, that his influence upon human life had been insignificant where it might have been great. But herein Grotius represents a very wide past. In former times, this divorce between learning and life was a matter of course. What volumes heavy with useless lore issued from the press, and took their places on the shelves of learned men's libraries ! and who was the better or the wiser for their creation ? In many instances, to produce the book seems to have been a sufficient end in itself ; results lying beyond this were scarcely thought of. But now the demand is pretty general that learning should be brought to bear upon life in some

practical way. In other words, the discovery has been made that learning is a part of life, and that that knowledge which is most technical and minute has its practical applications. Learning is not disparaged, but the demand is made that it shall apply itself and be of use. Sir Philip Sidney wrote to his brother three hundred years ago: "To what purpose should our thoughts be directed to various kinds of knowledge, unless room be afforded for putting it into practice, so that public advantage may be the result?" "Himself a scholar," as one of his modern eulogists has said, "Sidney thus defines the highest function of scholarship. He flouts the old tradition that made the scholar a pedant, and declares him to be a power."* At last, in the present age, we have begun to put his principle into practice. Taught in part by the surprises which science has sprung upon us, we have learned that the most recondite knowledge may have its practical uses, because of its bearings upon life and destiny, and we have come to apply this rule of utility to knowledge of all kinds, and to estimate the scholar by his skill in bringing himself to bear upon the busy world.

Now it will not do for the ministry to fall short in this respect. In their professional attainments they must keep pace with other learned bodies of men, and at the same time their scholarship must not hang loosely about them as an ungirded garment; it must serve as an implement of peace, or a weapon of war, according to the demand made upon them. They must be able to cope with the ablest critics; at the same time they must let the world see that they are living men, and can shape the order of events. But to do this, their scholarship must be dominated by culture. As we have seen, culture means enlarged conception; it means ability to discern the relations of things, and to appreciate the best thought of the ages; it means being in contact with the main stream of human life; it means sympathy and beneficence. And it is only as he possesses this that the clergyman can break over the hedge of professionalism, and apply his technical knowledge in a useful way to the lives of men. Under the guidance of culture, and only thus, he transmutes knowledge into influence.

* George William Curtis.

When we speak of a man of science applying his technical knowledge to the lives of men, transmuting knowledge into influence, we think of two ways in which he can do this. He can do it in the line of discovery and invention, by bringing some new-found fact in chemistry or physics to bear upon the useful arts or upon the social life of the people, as illustrated recently in the utilization of the telephone and the phonograph; or he can do it by "popularizing" his knowledge—that is, expressing it in simple and taking forms, and spreading it before the public, that it may accomplish in men's minds that transformation which the diffusion of intelligence usually produces. Now the minister also can work in this twofold way; but it is the second of these two processes that he must chiefly rely upon. In an important sense, his whole work as a teacher is to popularize knowledge, to get the truths and facts of religion into the minds and hearts of men. But there is no department of research which his profession embraces, in which discoveries are not being made, and new views of truth being attained. He must bring these new views to bear upon the thoughts of the people, and thus upon their lives, and must do this not rashly but discreetly; and at the same time he must reproduce the old truths in forms adapted to the new generation which he sees growing up around him, and which must not be allowed to pass by him in the onward march of thought.

This process of popularizing knowledge seems to be looked upon as a very simple matter; but to accomplish it well and safely is anything but easy. In the field of science, for example, to popularize knowledge successfully, a man must be at once a specialist and a man of culture; a specialist that he may stand in proper relations to the subject which he talks about; a man of culture, that he may stand in proper relation to other subjects and to the men who hear him. Otherwise, we have either quackery or inefficiency. But why should not the same conditions hold good in the field of theology, of biblical exegesis, church history and the like? Such conditions, it seems to me, are especially imperative in the popular discussion of those great questions which are common to theology and science, and are at the same time of vast per-

sonal concern. And since it is peculiarly difficult to acquire concerning these questions the knowledge of the specialist or expert, it is all the more important that the public teacher who takes them in hand should have the breadth and the conservatism which culture gives. "A too prevalent delusion," some one has said, "is that training is not needed to enable a man to talk or think with profit to himself or others on any subject; and it is a delusion which helps to cut the ground from under the feet of religious as well as other teachers." It prevails especially in the churches, in regard to the wide realm of biblical and theological science. In its treatment of theology and the Bible, the modern world has evidently entered upon a new era. It has adopted new methods. And meanwhile, what is the course pursued by our ministers and Sunday-school teachers, and Sunday-school editors? The new methods and results are totally disregarded; old routine statements are reproduced without a hint that they have become obsolete, and the people are kept in the same atmosphere of biblical ideas in which their predecessors lived a hundred years ago. The accusation of a recent English critic is scarcely too severe: that "English commentators on the Scriptures omit to interpret the ideas of the sacred writers: they explain the words and the construction, and then by a *salto mortale* impose on the biblical phrases the meaning attached to them in the theological standards with which they are most familiar." But does any one suppose that the Church and the ministry can safely persist in this course? When the literary results patiently wrought out in the realm of biblical research by hostile critics are placed before the world in attractive forms, when the "popularization of science" is carried on in this direction, we must have in the ministry men who are trained in the same fields, and are fitted by their special learning and their general culture to present the truth, and the whole truth, safely to the people. There is something represented by the new men with their new methods which it will not do for the Christian Church to reject: to appreciate this and at the same time to be faithful to the traditions, and to hand over to the people just what they ought to have, requires in the ministry that combination of qualities to which we have given the name of culture.

I said that culture was a necessity to the Christian minister, to enable him safely to popularize learning and bring knowledge to bear upon the lives of men. I proceed to say, in the next place, that culture is necessary to enable him safely to popularize his whole work as a preacher—in fact to popularize gospel truth.

To read the criticisms and warnings which sometimes appear in the religious press, one might imagine that we were in danger of a return to the scholasticism and pedantry of a former age—the age when sermons addressed to ordinary English congregations bristled with quotations from Latin and Greek authors. There is no such peril overhanging us, unless language and style are more a matter of fashion, and therefore subject to greater reactions, than I suppose them to be. And yet, in the direction of language and style lies a twofold difficulty which we ought distinctly to apprehend. Any one who has read, in Mark Twain's "Roughing It,"* the interview of Scotty Briggs with the young clergyman who has recently come to the mines from an eastern theological seminary, must have been impressed—if never before—with the fact that professional speech tends to take on a tone of unreality. The same fact is set forth in very different fashion by John Foster in his celebrated essay "On the Aversion of Men of Taste to Religion."† The language of the man who makes preaching his business is apt to become technical and abstract; he adopts unconsciously a kind of pulpit dialect, and those who listen scarcely know what it means unless they have been brought up to it from childhood. Or, while his "English" remains good, his lines of thought are unfamiliar; his subjects are taken from the realm of the transcendental, and in his attempts to hit he overshoots the mark. But on the other hand, if he tries too hard to avoid professional language, and to come down to the people in his selection of topics, he is apt to exemplify the dangers and the shame of sensationism. How shall this twofold difficulty be escaped?

There are those who, with the successes of illiterate evangelism before their eyes, would eliminate the element of scholarship from the minister, and send him forth armed with faith and love, and no other weapons. I protest that this is not what we

* Pages 331–338.

† Pages 223, 224, Bohn's edition.

need, but something very different from this. We should aim not to make men smaller, but to make them larger; not to leave them narrow and depend upon filling them with "fire," but to make them as broad as possible, and give the fire a full chance at the same time. We must encourage scholarship, but at the same time must superadd that combination of qualities which constitutes culture. There is nothing else that will teach a man how to carry his learning; there is nothing else that will so thoroughly rescue him from the shame of sensationism; there is nothing else that will give him simplicity of expression and a wise sympathy in the selection of topics. Let any one who would realize to himself what culture does toward simplicity of expression, compare the style of a juvenile orator in his maiden effort, or an American "stump speaker," or an average congressman, with that of the late apostle of culture, Matthew Arnold, or with that of an English periodical like the *Saturday Review*, or with that of the book "Ecce Homo," or with that of Rénan or Sainte-Beuve or Joubert in France. The learning of these men does not render their speech pedantic or unreal. It is extremely simple, and their thought is extremely practical; yet it is such as to make us feel "that a book is not merely a vehicle of information, but a work of art, a work which should not merely instruct, but should appeal to the cultivated humanity which education brings out in the reading classes." The late President Wayland, describing the early Baptist preachers, says:

"It was plain and honest Anglo-Saxon that our fathers used in preaching. Hence the people flocked to hear them, because they 'heard in their own language the wonderful works of God.' They left the pulpits where the truth was adorned with every grace of classic eloquence, which they could neither understand nor feel, and came to attend upon ministrations which uttered what seemed to them new truth—while it was really the very truth which they had heard oftentimes before. It was in the one case clothed in the English of books, in the other in the English of conversation." *

In view of such facts as these, he is led to say that "it would be far better if our ministers were more familiar with the knowledge of the common people, even if it were acquired at the loss

* Notes on the Principles and Practices of Baptist Churches, pp. 32, 33.

of much which is included in what is called a thorough training for the ministry." The want which Dr. Wayland here recognizes is a real want; but the way to meet it is not to supersede one kind of knowledge by another kind, but rather to let the one kind supplement the other. It is a ground of rejoicing that the Baptists of America, instead of following out this suggestion of one of their leaders, have gone on elevating their standard of ministerial scholarship and producing some of the foremost of American specialists in biblical science. What is needed among the Baptists, as among other Christian bodies, is to add to their professional scholarship that culture which humanizes and vitalizes the scholar and makes him a power in the busy world. If culture means ability to appreciate the spirit of the age and perceive the drift of things; if it means skill to adapt one's self and one's utterances to the passing time; if it means "knowing the best that has been thought and said in the world," and thus learning the real "scope and powers of the instruments men employ in thinking and speaking"; if it means being anxious first to have something to say and studying how to say it afterward,—then is it culture that the clergyman requires to meet the popular need in a safe way, certainly not to be divested of culture and scholarship both. Dr. Wayland, in the paper I have been quoting, refers to a great Teacher of whom it is written that "the common people heard Him gladly." It does not seem quite congruous to apply to Him the epithet "cultured," any more than to designate Him, in the language of an old English poet, "the first true gentleman that ever breathed,"—because when we use such expressions we feel upon us the shadow of the low and cheap popular conception which the words embody. Yet the highest exemplar of gentlemanliness and culture the "Man of Nazareth" certainly was; and so, while the common people understood Him, the scribes and Pharisees—"the aristocracy in rank and intellect in Jerusalem," as Dr. Wayland observes,—asked, "Whence hath this man wisdom? for He taught as one having authority and not as the scribes."

But I must hasten to present one other item in this plea for ministerial culture. Or, rather, I must bring out more clearly than I have brought out thus far the thought that culture is

needed not only for the popularization of the minister's knowledge and of his method, but for the popularization of the minister himself: in other words, it is needed as the great counter-active of over-professionalism.

I need not dwell upon the fact that notwithstanding the tendencies of the time there is great value in the ministerial profession, and therefore that the minister's professionalism instead of being abjured should be emphasized. But this course is by no means without its dangers: how, then, shall we escape them? how shall the minister devoted to scholarship be saved from having to make the confession of Grotius, "I have wasted my life in laboriously doing nothing"? The answer is, He must have his grasp continually upon the living world of men. He must be, as another has expressed it, "not a grave in which learning is buried, but a fruitful soil, in which it is sown as seed, to spring up a hundred-fold in a beneficent harvest." But in order to make a gift of his learning to the world, he must give *himself* to it. Humanity, in all its needs, must be a vivid fact before him, and he must shape his whole life with regard to it. On the one hand, he must free himself from the bondage of technicalities—from servitude to "machinery," to systems, to organizations, to creeds, to anything, however beautiful, which makes a slave or a coward of him; and on the other hand, he must place himself in vital and sympathetic relations with the living, driving world.

In order to do this, the minister must have culture. For, observe what is involved in this idea of standing in vital relations with the world of men. The minister who does this must be in sympathy with men and capable of appreciating them. He must, for instance, do justice to their thoughts. He comes in contact with workingmen and men of business, with men who have grown up not within the Church, but in an attitude of antagonism to it, and whose whole conception of religion is different from his. He comes in contact with men of science and men of classical tastes, who look upon everything from another point of view than that offered by the Christian pulpit. The thoughts of these men must be familiar to him; he must have a scheme of things as large at least as theirs; and, while he recog-

nizes his ignorance concerning some special fields in which they are quite at home, he must possess that comprehensiveness which gives him a certain advantage over them all. Again, he must be in sympathy not only with their thoughts but with their work, their situation in life, their joys and their sorrows. He finds in his parish, at least in the community to which he belongs, all sorts and conditions of men—workingmen and men of leisure, poor men and men of wealth, ignorant men and men of intelligence, men of letters and men of science, artists and politicians. He must be able somehow to take in the whole; he must have perpetually at heart the question uttered so long ago by Aristotle, "To their lives who shall give another and a better rhythm?" Now, without culture it is impossible for any man to occupy such a position as this. Professional skill will not suffice for it, neither will piety; but along with these there must be that which adds to them largeness and richness and swiftness of appreciation; and that is culture. "The study of perfection," says Arnold, "leads us to conceive of no perfection as being real which is not a general perfection, embracing all our fellow-men with whom we have to do. Such is the sympathy that binds humanity together that we are indeed, as our religion says, members of one body; . . . individual perfection is impossible so long as the rest of mankind are not perfected along with us."* The "evangelist" feels this in some degree; the reformer feels it in some degree; but it is the man of culture who feels it most deeply, and therefore a man of culture the Christian minister ought to be. The minister stands in the midst of these various classes of whom I have spoken, representing in their eyes the ministry and the Church. From him they make inferences concerning the character of Christianity, its adaptation to their wants, and its fitness to save the world. And he, clothed, armed and equipped as he is, is to be their human deliverer. He needs indeed piety; he needs indeed scholarship; and, as I have insisted, he needs also culture. When the ancient Greek and Roman world was to be conquered for Christianity, it was not the illiterate fishermen of Galilee who went forth to that special task; it was the educated and culti-

* Culture and Anarchy, p. 221.

vated Paul—a Jew by blood, a Greek by birth-place, a Roman citizen politically, and therefore as nearly as possible a cosmopolite. Accordingly, when the watchword of the others was tradition, his watchword was liberty. Free and broad himself, he went forth as an emancipator, and was the herald of liberty to the civilized world. If there are those to-day who would make Peters and Johns of the Christian ministry, let them read again the story of the apostolic Church and hold up Paul of Tarsus as a pattern; yea, let them hold up the Lord Jesus Himself. Contemplating that exemplar, we shall feel how large and rich and ripe a man the Christian minister ought to be. We shall feel that his profession is the ideal profession, and that he ought to live an ideal life; that he should aim at a "nature complete on all its sides," and should consecrate it in all its completeness to that great work in which Jesus has led the way.

An important practical question remains to be considered: How, in the life of any busy minister, shall culture be attained? In reply, I can only throw out a few hasty suggestions.

It is as well to acknowledge frankly that some men are impervious to culture; however favorable the conditions by which they are surrounded, it does not touch them; it falls off, like rain from a water-proof coat. But these are exceptional cases, and let us hope they are few. To most men, culture is possible; the time is coming when it will be within the reach of all; and even now it is within the reach of the great multitude of Christian ministers. This is more easily believed when it is considered that in every case the process of culture is largely a process of self-culture.

Let this fact be grasped; and then let us consider a few steps in the process. He who would attain to culture must first have an intense and perennial purpose to do so. He must keep before him a vivid ideal; he must practise watchfulness; and in order to these ends must covet seasons of solitude. Next, with special reference to the intellectual side of culture, he must be an industrious student—not in the mechanical, school-boy way, but in the spirit of independence. He must be a reader and a thinker. He must study not only books, but nature, alike in its æsthetic



and its scientific aspects, and also art. He must read books with ideas in them, and books of the imagination, books which really belong to "literature," and especially those ancient books to which the generations of men have resorted, not only because of the perfection of their form, but because they are storehouses of wisdom.

All this in general. I observe further, that although it is not absolutely necessary, he will find it greatly helpful to pursue some extra-professional specialty. The benefit to be got from this, only those can appreciate who have thoroughly tried it. And once more, he must make much of his opportunities of mingling with the best and wisest and broadest men, and the most accomplished women. Emerson, speaking somewhere of egotistic narrowness, says that the antidote is in "acquaintance with the world, with men of merit, with classes of society, with travel, with eminent persons, and with the high resources of philosophy, art and religion ; books, travel, society. solitude." To be sure, all these are not within the reach of every one ; but most of them are ; and what is chiefly needed is a high purpose, and courage to follow an eclectic method. He who would achieve culture must be watchful in his choice of company. Furthermore, he must not shut out opportunities of practical philanthropy, but must make use of them. And finally, he must keep the windows of his soul open toward the Infinite, must endeavor to realize and to commune with God.

Holding up such an ideal as this before you, I hear the objection which is so often made: "It is impossible; we have no time for it!" A complete reply to this objection would have to begin with some sort of analysis of the minister's work, that we might see what he does with his time, and how he could put it to better use. This, I venture to say, would be with most of us the key to success,—learning to put our time to better use. I close therefore with a suggestion relating to this matter which comes from the pen of the man who stands as the noblest representative of culture the heathen world has produced—the emperor Marcus Aurelius. His suggestion is: "Not frequently, nor without necessity, to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of

duties required by our relation to those with whom we live, by alleging urgent occupation." And he adds: "The greatest part of what we do or say being unnecessary, if a man takes this away he will have more leisure and less uneasiness. Accordingly, on every occasion a man should ask himself, 'Is this one of the unnecessary things?' And a man should take away not only unnecessary acts, but also unnecessary thoughts; for thus unnecessary acts will be avoided."

THE KANTIAN THEORY OF SENSE-PERCEPTION CRITICISED.

[Contributed to the American Institute
of Christian Philosophy.]

BY EDWARD NORTH SMITH, ESQ., OF WATERTOWN, N. Y.

WHAT the keystone is to the arch, its theory of sense-perception is to a logically constructed system of mental science. From perception by the senses we obtain all our knowledge of the universe, and our philosophy concerning this knowledge determines our philosophy respecting all knowledge. As when the keystone is weak the arch will fall, so if its theory of external perception be false, a philosophy, however elaborate in its construction, must ultimately give way. A philosophy may be tested by its theory of perception, and conversely this theory may be tested by the philosophy of which it is an essential part.

Let us first consider the system of mental science elaborated by Kant and show briefly its logical results.

Kant was awakened from his "dogmatic slumber" by the skepticism of David Hume. Accepting the principles of Locke and Leibnitz, and developing these principles with irresistible argument, Hume showed by the extreme absurdity of his conclusions either that philosophy altogether was a delusion, or that the systems which afforded the premises were erroneous. To rescue philosophy, to establish it firmly against the deductions of skepticism, was the gigantic task undertaken by Kant. The system which he constructed has dominated this century as that

of Locke did the eighteenth. It was the most complete philosophy which had been presented for the acceptance of mankind up to that period. Hume had given us a world of impressions and ideas, devoid of all substantial reality. Kant sought to restore to us a world of reality. Both the merit and the defect of his system are connected with the method which he adopted, and which he named the critical method; for his earnest *criticism* respecting the origin of our knowledge was not preceded by a sufficiently accurate *observation*. In consequence his realism is merely assumed and hypothetical. Closer investigation and a more exact analysis developed it into idealism, whence the steps are easy to skepticism and agnosticism. Fichte carried Kantianism to its logical results, and much to the discomfiture of his former teacher, proclaimed himself an absolute idealist. To-day ministers of the Gospel, followers of Neo-Kantianism, have made from the pulpit such statements as, "we have no evidence of the existence of God, of the existence or immortality of the soul." Faith—and that a groundless faith—is made the basis of religion. If left to Kantianism, it is not too much to say that the world would rapidly sink into the darkness and inertness of agnosticism.

Since Kantianism thus leads to results contrary to the intuitions, experience and "common sense" of mankind, and since a logically constructed philosophy is the outgrowth of its theory of cognition, the presumption is that Kant's theory of sense-cognition is false.

Let us consider this theory—Kant's Transcendental *Æsthetic*—and see why idealism is the inevitable result of Kantianism. The following is Kant's own account of perception: The mind has a "capacity for receiving representations through the mode in which we are affected by sense objects. This capacity is termed sensibility. By means of the sensibility objects are given to us, and it alone furnishes us with intuitions. By the understanding they are thought, and thus arise conceptions. The effect of an object upon the sensibility is sensation. That sort of an intuition which relates to an object by means of sensation is called an empirical intuition. The undetermined object of an empirical intuition is called phenomenon. That which in

the phenomenon corresponds to the sensation is the matter, but that which effects that the content of the phenomenon can be arranged under certain relations, is called its form. The matter of all phenomena is given to us *a posteriori*; the form lies *a priori* in the mind."

Such is Kant's theory. How unsatisfactory, how mixed and indefinite it is! Is there any perception at all? Is not his *perception* of an object merely a mode of the *conception* of it? Yes, as we shall see, it is entirely composed of feelings and forms produced by the mind and unconnected in any perceivable way with reality; there is no object perceived, only an object conceived. Kant asserted reality outside of us, but starting as he did with "phenomena," he could by no process of reasoning arrive at it. What is this "phenomenon" which the mind perceives? The sensation caused (?) by the *Ding an sich* furnishes the "matter"—by which he means the basis or foundation. The mind "intuities" this matter under the *a priori* forms of space and time, themselves subjective forms without objectivity. The matter when thus intuited is the phenomena. But this is not all; before the perception, or conception, as it should be termed, is completed, the mind adds to the phenomenon using one or more of the twelve categories of the understanding, classified under quantity, quality, relation and modality. The process is now complete, and this he calls "cognition."

But by his own account we do not perceive even the semblance of the *Ding an sich* which caused (?) the sensation. This and its nature remain unknown and unknowable. Kant claims that the matter of the sensation is in a chaotic state; that it is arranged and unified by the forms of sense and the categories of the understanding. When he gives the mind the capacity to mould under the forms of sense, and then to add to the "phenomenon" by the *a priori* categories of the understanding, how can he justly maintain any objective reality; *i.e.*, any reality separate and different from the mind and its operations? If the mind can create a part of the "phenomenon," why not all? Indeed, does it not originate both the feelings and the forms which constitute the "phenomenon"?

But when asked "whence arises this sensation, the 'matter' "

of the phenomenon?" Kant replies that it is given by the sensibility and caused by the *Ding an sich*. Notice that this indefinite *Ding an sich* is his only external reality. It is the cause of the sensation, he says. But what right has he to account for sensation in this way? Causality is one of the categories of the understanding; *it cannot, therefore, apply to things in themselves, but only to phenomena given by the sensation under the forms of space and time*. This is an argument in a circle. It founds external reality on that which has no external reality. Hence by his own account there is no evidence, that sensations are caused by "things in themselves." *His sensations in truth are a kind of thought*. He makes sensation a part of perception, rather than a condition to it. I look at the paper before me and have a sensation of whiteness; this sensation, according to Kant, is the same as the thought of whiteness. The true account is that sensation is distinct from perception. It is the condition to perception.

Thus perception with Kant is mere conception; his phenomenon is a creation of the intellect.

Kant's doctrine of space and time, moreover, is fallacious. He makes them purely subjective. Space is the pure form of the external sense, and time of the internal. These words indistinctly express what is true, for space is involved in every external perception, and time in every act of consciousness. But that does not make them subjective forms. Nothing can exist without occupying space, and nothing can transpire without occurring in time. If space and time are *a priori* forms existing only in the mind, how can an objective reality, "a thing-in-itself," such as Kant claims there is, exist in these forms which have only a subjective existence? The true account is that space and time are distinct from our conceptions of them; they are cognized concomitantly with the objects related to them. We perceive an *object as existing in space and as having duration*.

Kant believed in the existence of realities, but not starting with reality, he was never able to reach it by reasoning. Reality and existence are two of his categories, but as shown above these categories cannot be predicated of "things in themselves," but only of "phenomena." Thus, according to his own account,

he has no right to predicate reality or existence of those very things which he believes to have objective reality. Kant's reality is a thing ever sought, but never found. His premises did not contain it, his conclusions could not. If we accept his theory of perception, we must speak of appearances when nothing but the appearances appear, of senses which touch nothing permanent and substantial, of an understanding which understands nothing save forms existing only within itself: we must accept a theory of knowledge which is in fact a theory of nescience.

The keystone of Kant's philosophy was weak. It could not resist the blows of Fichte, and Kantianism has fallen into idealism.

Reid like Kant was aroused by the skepticism of Hume. With more caution than the former, he saw the inevitable result of accepting Hume's "impressions and appearances," which came from no known source. At this point he started his investigation. Empedocles had said centuries before, "Like can be known only by like." Reid declared this statement without foundation, and developed the theory of "common sense," that in accordance with the common conviction of mankind we perceive objects directly as external and different from ourselves. This was the true and only escape from skepticism. Kant accepting the "appearances" of Hume failed to answer him. Reid, rejecting Hume's theory of sense-perception, succeeded. Kantianism has had its reign—a noble one. It must give way to a truly realistic philosophy. Reid's doctrine, the doctrine of Aristotle as opposed to that of Plato, has received its true development and presentation. We perceive things directly as they are; there is no *tertium quid*; there are no super-imposed forms. We perceive things directly in their reality, and if we closely distinguish between what we perceive originally and what is acquired by inference, we can build upon the solid rock of absolute knowledge.

A thorough analysis of the process of sense-perception, founded on an observation more accurate than that of Kant, and employing a criticism as careful as that of his "Critique," is a leading part in the system now taught under the name of "Per-

ceptionalism." This maintains "that mankind are not deluded in claiming that they perceive fact and truth, and that what they call their perceptions are true perceptions of those very things which they say that they perceive."* This system speaks the truth. Its voice will be heard. It is the bulwark of the Christian religion.

THE ORIGIN AND NATURE OF SPIRITUAL LIFE.

[Contributed to the American Institute of Christian Philosophy.]

BY J. M. BOLAND, PARIS, KY.

CHRISTIANITY has always suffered more from being misunderstood than from being opposed. How few understand the origin, source and laws of spiritual Biogeny. How many ignore the fact announced by Christ: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Let us investigate this subject, then, in the light of Scripture and well-defined scientific facts.

The origin of life is a fundamental question in religion as well as in science; and they both place a great gulf between the living and the dead. That is a mysterious law which guards the portals of the living world; and this law has stood the severest scientific tests. Of the origin of life, evolution is dumb; and of that strange border-land between the living and the dead, science knows nothing.

Recent scientific experiments all go to establish the fact that life is always the product of pre-existing life—that it is never spontaneously generated, but that it can only come from the touch of life. Prof. Huxley announces that this theory "is victorious along the whole line at the present day";† while Prof. Tyndall is compelled to "affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."‡ As these experiments were made in the interest of evolution, we may rest assured that these masters in science died in the last

* See preface to Hamilton's *Mental Science*.

† Critiques and Addresses, p. 239.

‡ Nineteenth Century, 1878, p. 507.

ditch ; for the whole theory of evolution rested upon the bare assumption that life might be spontaneously generated ; hence, their experiments failed to sustain the hypothesis, the grand temple of evolution fell, leaving the Bible theory of creation standing, like a column erect amid ruins !

The origin of spiritual life is beautifully crystallized and tersely stated by Christ : " That which is born of the Spirit is spirit," and this grand postulate of the Great Teacher is sustained by the analogies of nature and the demonstrated facts of science. The scientific discovery that life, in the organic kingdom, can only come from the touch of life, reveals the fact that " no chemical change, no form of energy, no power of evolution can endow a single atom with the property of life." These atoms can only receive life by some living plant going down into their lifeless world ; and, without this, they remain lifeless forever. The same is true of spiritual life ; for no system of education, no form of moral training, no progress of civilization can endow a human soul with spiritual life. The law of Spiritual Biogeny is : " Except a man be born of the Spirit he cannot enter the kingdom of God." His exclusion is not arbitrary, but his admission, in any other way, is a scientific impossibility. For, if a man, or an atom, is to pass from a lower to a higher kingdom, the intervention of life is a necessity. As the living " plant stoops down to the dead world beneath it, and touches the atoms, and they become living things " ; so the Eternal Spirit stoops down to a world dead in sin, and touches the souls of men, and endows them with spiritual life. As there is no spontaneous generation in nature, so there can be none in religion ; for " that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It is equally true that, in order for human beings to understand anything of the spiritual kingdom, a revelation from above is a necessity. As " all communications between the organic and the inorganic kingdoms must come from the higher to the lower " ; so, if we who belong to the natural world would know anything of the spiritual world, that knowledge must come as a revelation from Heaven. If men reject this source of information, they can have no other. That which prevents the natural man

from "receiving and knowing spiritual things" is no spell of ignorance arbitrarily laid upon him, but a scientific necessity. No explanation of the case could be more scientific than that given by St. Paul: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Hence, when such men as Waldo Emerson and Herbert Spencer assert their ignorance of spiritual things, and speak of God, as "the Great Unknown," it is no pretence, but a tremendous fact—a fact confirmed by the entire agnostic literature of eighteen centuries.

The necessity of the new birth, in order to spiritual life, has troubled not only the ignorant, but also the learned. Even the most cultivated, like Nicodemus, have said: "How can these things be?" Why a moral man may not grow better and better until he enters the kingdom of God, is what thousands fail to understand. Now, "regeneration is more than morality touched by emotion." A man may have intellectual, esthetical and moral culture, and still be as ignorant of the new birth as Nicodemus himself. The distinction between a spiritual and a natural man is like that between the living and the dead—deep and radical. "A plant and a stone have much in common: both display the same properties of matter—both are subject to physical law; but the plant has something more—a mysterious something called life." Thus, he who is born of the spirit has a life in common with the natural man, but he has something more—a mysterious something called spiritual life. The distinction, then, between the spiritual and the natural man is not one of growth, but of birth—not one of generation, but of regeneration. Hence, a man can no more grow out of the natural into the spiritual kingdom than a plant can grow into a living animal. "Except a man be born of the Spirit he cannot enter the kingdom of God"; for "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

In science everything in the mineral kingdom is classified as dead; in the Bible, everything in the natural kingdom is classified as spiritually dead: "To be carnally minded is death"; "thou hast a name to live, but art dead"; "she that liveth in

pleasure is dead while she liveth"; and "you hath He quickened who were dead in trespasses and in sins." I am aware that it is "an old-fashioned theology which classifies men as living and dead"; and, in this fastidious age, I know that "some have ridiculed this grim distinction; nevertheless, this grim distinction is both scientific and scriptural," and must be retained and enforced. This distinguishes Christianity from all other moral systems. Other systems may develop man's mental, esthetical and moral powers, but Christianity imparts a new life! This new life constitutes the separate kingdom of Christ. Hence said He, "My kingdom is not of this world." This "kingdom cometh not by observation, but is within you." This "kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," "if so be that the Spirit of God dwell in you." This is "the Spirit of life in Christ Jesus which makes us free from the law of sin and death"; but "if any man have not this Spirit of Christ, he is none of His."

As to the nature of this spiritual life, Science can only say that it is something above and beyond all other forms of life. Here Revelation steps in and tells us that it is the result of a union between Christ and the soul. Death is a separation—natural death is a separation of the soul from the body; spiritual death is a separation of the soul from God; and spiritual life is a union of the soul with the Divine Nature, through the agency of the Holy Spirit in the throes of the New Birth. Hence a religion that does not bring the soul back to God, and restore Divine communion, is a vain delusion. "He that hath the Son hath life." "I am the vine, ye are the branches." The spiritual man is articulated into Christ as the branch is into the vine. He is "made a partaker of Christ." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." "As many as believed on His name, to them gave He power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "In that day ye shall know that I am in the Father, and ye in Me, and I in you." Thus the Divine life is "Christ within you the hope of glory."

Now that we know what this spiritual life is, all the analogies

of nature sustain this Heaven-revealed truth. Thus vegetable life is in every plant—in its very substance, permeating every fibre; and it remains there until death dissolves the union. Animal life also is fixed and rooted in the very organism of every living creature. And every scientist will tell you that in this, vital force differs from every other force in nature. Any chemist can magnetize and demagnetize a bar of iron; for magnetism has no root, no indwelling. But no man can devitalize and revivify any living thing. Life is not a homeless force, like electricity, which may be gathered and dissipated at pleasure; but, wherever found, “life is definite and resident; and where it resides not, death reigns.” So spiritual life has its residence in the soul. It is “Christ within you the hope of glory.” In the throes of the New Birth, a new life is imparted, an inconceivable energy is felt, the powers of an endless life throb within, we are born of God, we are made partakers of the divine nature, all our powers are exalted, our heads are lifted heavenward, and joy, like an ocean wave, rolls through and floods our immortal nature.

We learn from this investigation several important facts.

1. The utter absurdity of attributing the New Birth to any material agent. The one universal law, to which there is no exception, is, like begets like. Hence “that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Matter acts on matter, mind acts on mind, and spirit acts on spirit. Now, as in the days of Christ, “as many as believed on His name, to them gave He power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

2. “To be born again” is to be inwardly changed into the divine image. Like will beget like. The kingdom of God is spiritual and holy; and that which is born of the Spirit resembles the Spirit—it is spiritual, heavenly, divine, like its author; for as he is who begat, so is he who is begotten of him. Hence, we must either give up the doctrine of inherited depravity, or abandon the residue theory of regeneration; for, if depraved Adam “begat a son in his own likeness, after his own image,” then the soul “born of God”—“born of incorruptible seed”—“born of the Holy Ghost,” must be pure, having been “created

anew according to the (original) divine pattern in uprightness and moral purity."

3. This new life comes suddenly. From all the analogies of nature, life can come in no other way. When life seizes the dead atoms, the growth may be slow, but life comes in a moment. One moment the atoms were dead, the next moment they lived; "so is every one born of the Spirit." The real moment may not be the conscious moment in every case; yet there are thousands who know the very moment they "passed from death unto life."

4. The unfolding of this life requires time. Growth is always gradual—"first the blade, then the stalk, then the ear, and after that the full corn." But the higher the form of life, the more gradual will be the growth. What wonder, then, if development be slow in beings endowed with "the powers of an endless life." Sometimes a critical world gets impatient for the ripe corn in a Christian's experience; but the "time of the harvest is not yet." Give him the time proportionate to his place in the scale of being, and then see the angels descend, and "hear heaven sing harvest home." And, if this divine life can accomplish so much during the short lease of its activity here below, what will be our final attainments in the process of ever-unfolding destiny!

5. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." The divine image is the ideal of creation, the final prophecy of Christianity, the climax of redemption. This sublime idea of eternal life is not merely to escape hell and reach Heaven, but to be conformed to the image of Christ—to attain the divine likeness. Could physical science have ever conceived such a destiny for man? Now that the revelation has been made, surely all will recognize it as the climax to which all creation points, and without which the work of ages has no apex. The Christian life is the only life that will reach completion. "I shall be satisfied when I awake in Thy likeness," has been the sigh of the ages. Without Christ, the life of man is a broken column. Without Christ, the race of man is an unfinished pyramid. Without Christ, all human hopes perish

before an open grave, and all human ideals dissolve in the light of eternity! The creed of the scientist ends in the cry, "A thousand types are gone; I care for nothing; all shall go!" Nay, one type remains: "When Christ, who is our life, shall appear, then shall we appear with Him in glory; and we shall be like Him, for we shall see Him as He is!"

6. Still "it doth not yet appear what we shall be," and we scarcely believe what even now appears; but we shall come, by and by, to the contemplation of principalities and powers, and shall understand the grand process by which we were transformed into the divine image! And, as this endless life moves on, the soul will be ever having new cognitions and sublimer revelations; but when we shall have studied the divine nature and attributes through countless ages, and shall have been changed into the same image from glory to glory, and shall have passed from one height of glory to a higher still, the highest summit we shall ever reach will only reveal to us "a far more exceeding and eternal weight of glory."

7. Here science is dumb, and even revelation is silent—we can go no farther. Now the gulf of mystery yawns deep and wide before us; but science has its mysteries, and none are greater than the science of life. "A religion without mystery is an absurdity"; but true mystery casts no shadows—it is a sudden and awful gulf yawning across the path of knowledge, but its walls are clean cut and sharp, so that the mind can go to the very verge and look down into the dim abyss. With the light of science and revelation we have come to the gulf of true mystery; but we have seen that Christianity can bear a scientific investigation; that spiritual life can only come through the direct agency of the eternal spirit; that Christ is in the Christian the hope of glory; that, when He shall appear, we shall be like Him; and that the Christian, as well as the scientist, may accept as a fact that which he cannot explain: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

Finally, on this firm foundation the truth of experimental religion stands. Here it will stand through the ages—stand,

like the majestic tree, towering heavenward in pillared majesty, and tossing back the storms that break upon its giant arms ; stand, like the storm-swept rock, against which the ocean billows have lashed for centuries, but cannot move ; stand, like a column erect amid ruins, defying the tooth of time—peering, like the magnetic rod, around which the lightnings play, but cannot harm ; and, as the ages come and go, the lamp of its glory, as the Pharos of the world, will burn brighter and brighter till

“ Heaven’s last thunder
Shake the world below ! ”

ON THE THEORY OF NATURAL SELECTION AND
THE THEORY OF DESIGN. THE POINT OF
VIEW OF CHRISTIAN THOUGHT.

[Read before the Victoria Institute.]

BY PROFESSOR DUNS, D.D., F.R.S.E.

LOOKING at life and its manifestations, two theories hold the field of discussion, namely, the theory of organic evolution and the theory of special creations. We can notice only their general character and bearings. As regards the first, a number, chiefly of young biologists, when dealing with this subject are in the habit of prefacing their remarks with such strong statements as (I quote),—“The principle of evolution being now universally accepted,” etc., or, “No one now questions that great law of the unity and continuity of life, the law of organic evolution,” etc., or “the proof of transmutation by genetic descent is now complete ; the question of special creations is no longer an open question, it has been definitely set aside by scientific demonstration !” Our opponents do not fail either in narrow dogmatism or cool assumption. But they forget that there are workers outside whose knowledge of the facts of science is quite equal to theirs, and who yet do not see their way to such strong statements ; workers, moreover, who call no man master, and who refuse to relegate all creation and every organism to a force whose very existence is purely speculative. What is the use of urging the importance of the study

of natural science, because of its value in opening the mind, disciplining the faculties, cultivating powers of observation, fostering right method in dealing with all sorts of subjects, if all this is ignored or set aside in obedience to the authority of one great name? But bowing to authority has not been favorable to clearness of intellectual vision. The question has been set in the midst of much confusion of thought. A consistent theory,* evolution implies the existence of a self-originated *something* in which all force,—chemical, vital, mental, moral,—is of its essence and ever potentially inherent. It refuses to recognize living, working personality in nature. It assumes that life lurking in matter, as a quality of matter, *somehow* became active and, outside of personality, realized organisms,—the specific rank of plant and animal being the expression and representation of the progressive steps, the animal series being represented by the links between the gelatinous speck of the protozoan and the body and mind of man. All this is held to be the fruit of the action of uncreated natural law, which, unliving, gave life, mindless, gave mind; indiscriminating, gave morality. It determines the history of nations. It has been the one influential factor in begetting the idea of a God, and in supplying man with a religion! And is this all we have to offer to an age worn to weariness by its heart-hunger after truth,—the theory of an ever-active, mindless, infinite force, and the denial of the existence of a loving, infinite Fatherhood? The question is, of intention, put in this sharp form, because, though this may not have been the evolution theory of Darwin, who acknowledged a creative starting-point, it is that of Darwinism. Yet there are men who, above all things, love truth and seek it, but who nevertheless, from lack of discrimination, attach their own meaning to the theory, and use its name for views out of all sympathy with it. Thus many are misled. They mistake the theory for the fact of progressive divine Self-Manifestation, a truth to which great prominence is given in the Word of God, and of which Nature furnishes innumerable proofs in the gradual building up of the

* "Oscar Schmidt, Haeckel, and others, think that Darwin's reference to a Creator is the weakest part of his system."

earth, and in the ever-upward steps of the introduction of plants and animals, from their first appearance in geologic time till the opening of the present epoch. But this mode of revealing is not evolution, because it ascribes nature to God; it recognizes the essential difference between spirit and matter; it subordinates the law of Continuity to creative will, and it holds that the interactions and interdependencies of being are as suggestive of Omniscience in the Providence that guides them, as creation itself is of Omnipotence in the Personality by whom it was realized. That the bracketing of these two principles as identical in their origin and applications has begotten much perplexity in the department of Christian scientific thought, is not to be doubted. That it has not been more hurtful is to be ascribed to the fact that outside of these controversies there is an immense constituency,—the constituency of intelligent common-sense,—looking thoughtfully on, whose minds, trained and disciplined among and by the responsibilities, trials, and business of everyday life, are sharp enough to know that, as in morals the true test is, “by their fruits ye shall know them,” so, applying the ordinary rules of evidence to the assertions and speculations of science, the test is, by their facts ye shall value them.

We are indebted to the Bible for the other leading theory of being,—the theory of special creations. Till a very recent date this satisfied both the leaders of science and of Christian thought. It satisfied Newton and Brewster and Clerk Maxwell, Linnæus, Cuvier and Agassiz, Butler and Paley and Chalmers. No doubt, in the later half of the eighteenth and the early part of the nineteenth centuries, the so-called advanced (*die aufklärung*) school of theologians began to influence popular thought against this, as against most other doctrines of Holy Scripture, but their influence was not great. Now, it is noteworthy that most who dissent from the present Christian point of view seem to forget that this theory of special creations has a history. For example, no notice is taken of the fact that the great men just named not only embraced it as a working principle, but ably defended it. It was attacked on grounds precisely the same as those pleaded by recent opponents. The only difference between the transformism of Lamarck and the transmutation of recent speculatists,

lies in the method by which their synthesis is reached. The current views regarding the unbroken and unbreakable continuity of natural law are only a revivel of M. Bonnet's dictum,—*non datur saltum in natura*. And as to method, it would be easy to show even Darwin's indebtedness to Lamarck's speculations touching "*medium*," "*habit*," and "*need*," for some of the strong points in his natural selection theory. While, then, even a glance at the history of thought on this question will show us that much recent speculation is no more than a re-statement of olden forms, it will also show us the ignorance of those who are fond of repeating that at no time have naturalists of repute been found indentifying themselves with the theory of special creations. Agassiz wrote, "As I grow old in the ranks of science, I feel more and more the danger of stretching inferences from a few observations to a wide field. I see that the younger generation of naturalists are at this moment falling into the mistake of making assertions and presenting views as scientific principles which are not based on real observation. I think it time that some positive remonstrance be made against that tendency. The manner in which the evolution theory is treated would lead those who are not special zoologists to suppose that observations have been made by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. *There is no such thing on record*. It is shifting the ground from one field of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into the mire of mere assertion, then it is time to protest." Too much prominence cannot be given to the question suggested by Agassiz. Evolutionists reiterate statements which beguile those who are not special zoologists into the impression, if not belief, that genetic changes are going on among our present fauna and flora. But recent explorations in the remains of very early periods of Egyptian history, and recent discoveries in pre-glacial and earliest post-glacial deposits, have shed a flood of light on this question. There is proof that the ibis and ostrich of to-day are as species identical with the ibis and ostrich of three thousand years ago. Mr. Carruthers, in his peculiarly able and interesting

address at the opening of the Biological Section of the British Association in September last (1886), pointed out that Dr. Schweinfurth had discovered in mummy-wrappings the remains of plants which had been gathered four thousand years ago, many of them identical with species now living in the Nile Valley. He also showed that in the earliest post-tertiary deposits remains of plants occur precisely the same as present species.

The theory of special creations may then be thus stated:—Living beings were at first formed in a mature state, and, by creative gift, like produced like through natural processes of reproduction and growth. That which was full-grown ever preceded the embryo. Even now the zoologist can have no true knowledge of the embryo except in its association with the mature form, and the botanist no true knowledge of the seed apart from the plant that produced it. But we are asked: "Do you really believe that every plant and animal is a special creation, the result of a special act of Divine interposition?" The question is not fair. The doctrine of special creations implies that the multiplication and persistence of organisms are to be traced to the continued action of second causes,—the natural laws which determine reproduction and growth. And in tracing species, as such, to creative act, we refuse to make our belief responsible to science for the elucidation of all the elements which distinguish between original species and permanent varieties. Nor do we feel called upon to say more in answer to "the waste of power plea" than that to predicate waste of power on the part of an Omnipotent Creator is absurd. Scientific knowledge is the knowledge of facts observational or inferential, whether they are the facts of consciousness, or sense, or revelation, whose claims have been tested by methods other than those referred to here—methods, however, equally in the line of man's rational and spiritual nature as are those of pure science. In the method of knowing lies chiefly the certainty of the thing known. This principle has a wide sweep. It reaches to all the sources of knowledge. It is applicable in the world of mind as in the world of matter. It may find highest expression in the mental habits of men who have no knowledge of the terminology of science, and stand outside of all the advantages of its special training.

But when scientific questions are raised and problems stated whose solution depends on the application of the ordinary rules of evidence, I would place more confidence in the opinions of men of practical common-sense than in those of experts.

The subjects under notice occupy at present much of the time and attention of intelligent men. As the opportunities and means of education increase, and the discoveries of science and their fruits multiply the interest will widen and deepen. Much will depend on the point of view, both of the students of science themselves, and also of the great constituency of sympathetic onlookers. Can the mental bent of the students be indicated? To group them as atheistic, agnostic, theistic, or Christian, might be taken as the concrete answer to this question. The differentiating process begins where observation becomes associated with philosophy, where effects are traced to causes, where phenomena suggest the idea of law, where fitnesses raise the question of intention, intention that of forethought, and forethought that of creative personality. And it is vain to hope to keep outside of all this by limiting scientific work to the bare knowledge of facts, and by attempts to separate things from the thoughts that underlie them. There is something so like human thought in the very forms of natural objects, and so like human skill in the proofs of adaptation in their constituent parts and in the inter-relations and inter-dependencies of most widely diverse species, as to awaken a kind of heart-hunger in sincere and honest observers after this *something* or *some one* to which, or to whom, all nature seems to point. Thus the vital importance of the point of view, whether of observation or of generalization. The writer holds that the scientific interpretation of nature from the point of view of Christian thought is more in the line of true science than any other. Thus the Church is called to see that Christian thought and effort are ever kept in touch with the progress of science, welcoming its fruits, entering sympathetically into the intellectual difficulties of its workers, and ever according to them large liberty of honest speculation.

Little need be said of the atheistic standing-point. Where it is consciously held it seldom finds open expression. Men say it "in their heart." The intellectual condition underlying it finds

rest in agnosticism, whose influence in the domains of natural and physical science is much more marked. Its rise and progress may be sketched in a few sentences. The discovery of fitnesses in organism, and between organisms and their environments, suggests purpose; purpose suggests personality which, in its turn, begets the desire to know something both of the purely psychical and moral attributes of personality—more light and fuller on the obligations as well as the objects of scientific research. These are not faced. Fitnesses are made barren by running them into a natural teleology from which design is excluded, on the plea that “the finite cannot comprehend the infinite.” “We do not know that God is, and we do not know that He is not. We only know that if He is, He must be infinite, absolute, eternal, inconceivable, and unthinkable.” The difference between knowledge and omniscience is ignored. But, “we know in part,” is as true in regard to our knowledge of the Creator as it is of our knowledge of creation. We can be in conscious fellowship with God, and influenced rationally by Him, within the range of our faculties; and to this extent a true and definite knowledge of God is within our reach. We know in part, but the part which we know is as true and real as it could be if we knew the whole.

There are some features of recent theism which indicate how much it is influenced by the science of the time. Seventeenth and eighteenth century deism implied that we have such a discovery of God in nature as renders any other revelation unnecessary. Its adherents openly rejected Christianity. They were, in the language of that time, “naturalists” or infidels, not atheists. Recent theism refuses to assume this attitude. Most of its adherents find in nature lavish materials to warrant the inference of creative personality, but they refuse to have any opinion of Christianity. They will not attack it; they simply ignore it. The conditions of public thought on this subject bear a striking resemblance to those that marked the first meeting between Christianity and the Alexandrian philosophy, though the circumstances of the times differ very widely. Christ’s evangel began to pique the imagination, and even to touch the heart of the learned, and, as the forces of awakened thought in both depart-

ments mingled without organic union, attempts to harmonize them came in crowds, but the attempts only increased the perplexities. The lines of Christian evidence and doctrine became crossed and recrossed by philosophic speculation, until, in the long run, the speculatists themselves were bewildered. Every student of historical theology knows what the outcome was,—“apples of Sodom and clusters of Gomorrah.”

Ever-advancing science multiplies facts, the worthy rendering of which compels the recognition of an intelligent creator and of ceaseless creative working and guidance. But as these appear to many to raise questions which conflict with Christian impressions, and even with some of the most characteristic doctrines of Christianity, they try to relegate theism to one department and Christianity to another, different and independent. They assign to the latter a place of isolation, with a history, no doubt, but a history which either rejects or suspects the ordinary principles of historical criticism, and with doctrines for whose acceptance no logical reason can be given. But this implies a divorce between reason and faith, which is alien to the whole spirit of Christianity, whose service is a reasonable service, and whose faith even can be justified to reason itself. It implies the triumph of an evil tendency, which is growing with the growth of science, the tendency to shunt revelation into a siding; to push the Word of God into isolation from the secular knowledge, political movements, and social life of the time. Now a good deal of this may be traced to the unwillingness of recent theists to go even one step beyond the old standing-point. Their studies constrain them to run effects up to causes, and causes, in their turn, up to omnipotent and omniscient personality, where they halt. But if they would profit by nature's highest service to the doctrine of creation, they are logically bound to go farther. The science of observation falls short of its end if it pass not into the science of inference. That a right and true knowledge of the things that are made is designed to lead up to the understanding of “the invisible things, even eternal power and Godhead,” we have the belief of one of the greatest thinkers of his own or of any time. And these aspects of the invisible and supernatural link themselves, one might almost say, in a

rational way to doctrines which lie at the very heart of Christianity,—the leading doctrines of that Gospel which is “the power of God unto salvation.” The foot of the ladder of “revealing” is on the earth and in it, the top is lost to view amidst the light inaccessible around the sapphire throne. I am far from affirming that this testimony of nature must be read by all; far less that by the steps of this ladder all men must climb into Christ’s kingdom. I only affirm that theism fails in its high calling when it accepts nature’s witness to the being and immanent presence of God as its *terminus ad quem*; when, in a word, it refuses to look at the evidence in proof of the existence of, to say the least, a thinkable link between Creation and the Bible, the two parts of the one revelation which God has made of Himself to man. This inference as to a thinkable link between the two is so important that I would like to look at the data which warrant it from yet another point of view. Comparative zoology deals not only with recent, but with the remains of extinct forms. The latter, not less than the former, are literally crowded with materials suggestive of the leading positions of theism—order, contrivance. And not the least interesting of the facts of palæontology are those which discredit, or flatly contradict, many of the assertions of present speculative science. For example, oldest organisms are not really the simplest; the disappearance of the oldest was not merely the last step of a struggle for existence, waged throughout ages, vaster than even imagination can grasp; it was the result of interference, sharp and sudden, with animals whose specific features were as deeply, definitely, and broadly outlined as they were at their introduction. The new types which came at remote intervals in geologic time were not the fruit of trivial or slight modifications of structure and form by the living, active influences of natural selection, for in that case the gradations would be traceable in the forms that preceded them; whereas all palæontology witnesses to the fact that their introduction was sudden, that they continued throughout long geologic ages unaltered, and that when they ceased, their remains in the uppermost strata in which they occur, differ in nothing from those in the lowest. Identical conditions may be predicated of recent forms. Simplest organisms hold the field as tenaciously

as most complex ones. Species that have dropped out of present faunæ have not fallen in the struggle for existence against healthier or incidentally better equipped individuals of the same species, or against closely related species, but in the struggle against man. If the great auk has passed from among birds, and if the American buffalo is passing from among mammals, it is because man found them convenient for food, and they have no chance against the snare, and the arrow, and the knife, and the rifle, in their struggle with man.

In his survey of the two great departments, palæontology and recent forms, man sees everywhere the past shedding light on the present, and the present on the past. Early simple forms become to him the promise and the prophecy of those that are highly complex. Composite types, as where fish and reptile occur in one genus, are seen differentiating, their rank as types being determined by concentration rather than by complexity of organs, and corresponding psychical advance keeping in line with physical development, till reason-endowed man appears, the head and crown of life. Man, the interpreter of nature ("*homo minister et interpres naturæ*"), takes all the past and all the present worlds of life and vegetation into the presence of the Creator, as having found in them motives for worship, materials for praise: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all. The earth is full of Thy riches. So is this great sea."

If, then, all through the great epochs of geologic time, and all through the long ages that have run since the forms that now surround man were introduced, the environments of animals have ever been adapted to their instincts and appetites, is it the least likely that man would be the single exception to this? Is it, in face of the fitnesses between all other living forms and their surroundings, conceivable that man alone would be endowed with powers for whose exercise no provision had been made, and for whose satisfaction no objects had been provided? Is it credible that amplest means were put within reach for the gratification of his instincts and appetites, and yet that none were furnished for that of his moral faculties? There is only one sufficient answer to such questions,—an answer, however, which cannot be

given without bringing into full view the steps which lead up to it. In our study of nature we meet with adaptations which imply forethought, contriving wisdom, creative personality, creative beneficence; moral elements come into play, conscience is active, there are conscious moral relations between man and the personality discovered in creation,—relations whose recognition brings with it a class of wants for which satisfaction is not to be found in nature, the scientific study of which has forced from observers the recognition of an all-pervading personality, the light of whose presence has quickened and intensified the very sense of evil and the desire after good, and the search after God, which yet nature can do nothing to gratify. God recognizes the wants of "His own offspring," and provides for their gratification. Thus the crowning adaptation,—the adaptation between the Gospel and the spiritual constitution of man. Theism slopes upward into Christianity, and lays its lavish testimony to the manifold wisdom of God at the feet of Him to whom the wise men of old brought their gifts, gold, frankincense, and myrrh: "He is Lord of all." But are not Christian apologists apt to attach too great value to the mere acknowledgment of a God by some distinguished workers? What is wanted, even for their own sake, and the world's sake, and the Church's sake, is something that will put heart into their confession, set their high attainments all aglow with a light and warmth more than human, and lead to a personal consecration whose intensity and intellectual breadth would find fittest expression in the words, "for me to live is Christ." This attitude far transcends that of theism, and the worker finds himself at home with a new doctrine, that of Christ's creatorship. Nature has a Christology whose exposition and illustration depend on the same methods as those of Scripture Christology. Faith leads the observer into a sphere outside of, yet concentric with, that in which the organs of sense have scope and exercise, and in which the great and pressing question of our age,—the question of the origin of all things,—finds an answer: "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of the things which do appear." The supernatural testimony of Revelation completes that of nature to creative personality.

True, the facts of Revelation are not discoverable by reason. But, while the domains of thought are enlarged, and the objects of thought multiplied, the qualities of thought are identical in both spheres. The faith which finds opportunities innumerable of exercise among the works of nature, is precisely the same power as that by which we deal with the facts of revelation. And its exercise, in the latter department, is no more inconsistent or out of harmony with reason, than its exercise is in the former, while the new standing-point is in complete accord with science. In the present conditions of thought, touching the borderland between science and Scripture, the importance of this cannot be overestimated. In scientific lines, and by the method of science, the *Christian* student may reach a knowledge of God as true and trustworthy as the knowledge he may have of his fellow-men,—a knowledge which enters experience and becomes truly our own, and, as our own, is felt to be both rational and logical. Natural fitnesses, either between the individual parts of organisms, or in the relations of similar or different organisms to one another, are as good towards the inference of intelligent creative personality as corresponding fitnesses in the products of human skill are towards the inference of intelligent human personality,—a personality in both cases resembling our own. We can thus acknowledge the fairness of the charge of anthropomorphism. It is made as a term of reproach, we accept it as a testimony to man's origin,—“God created man in His own image.” By this, man is drawn to seek after God in His own works, and, when he finds in these proofs of thought and forethought and intention, the mental qualities which are his, as one of God's children, fit him for knowing the Father. Thus, indeed, the chief element of strength in the doctrine of final causes. [Now, when we change the point of view from theism to Christianity, *and when faith accepts the New Testament doctrine of creatorship*, then, and not till then, in lines and by a method as trustworthy from the latter as from the former point of view, we may reach the inference that He who is King, eternal, immortal, and invisible, by whom “all things were created that are in Heaven and that are in earth, visible and invisible,” “by whom all things consist,” and without whom “was not anything made that was made,” is

none else than He on whose cross was written, "This is Jesus the King of the Jews." But the steps of legitimate inference end not till we reach the words, "By whom we have redemption and the forgiveness of sin." Now, would not much be gained were Christian apologists to insist that theism can only be of highest value as a starting point, a *terminus à quo*—a point from which to pass to the Bible views of Creator and creation? Frankly avowing, however, that this is done to bring full in view the grand truths inseparably linked up with Christ's creatorship, even His incarnation, atonement, and resurrection.]

THE NOTION OF GOD WHICH SHOULD UNDERLIE A CONFESSION OF FAITH.

[Contributed to the American Institute of Christian Philosophy.]

BY REV. JOHN BODINE THOMPSON, D.D., TRENTON, N. J.

EVERY effect must have a cause. Each cause is also an effect of some cause; and we may trace back the chain of cause and effect until we arrive at the First Cause who is self-caused. Whatever exists in the cause manifests itself in the effect. Hence we cannot fully comprehend anything until we understand also the cause or causes by which it has been produced. This is true in art and it is true in science. It is true of law, of philosophy, of religion.

It is especially true of theology. Every system of theology is dominated by some notion of God. Consciously or unconsciously, every creed, confession, catechism, is shaped chiefly by the notion of God which underlies it. This is the reason why so many and so different systems are derived from the same Scriptures. And hence the importance of the most accurate knowledge of God that it is possible to obtain.

This knowledge is to be obtained chiefly from the Holy Scriptures. These writings contain a revelation of God to man, of the Infinite to the finite. This revelation is conditioned by the capacity of the finite. But the design and effect of the revelation is ever to increase the capacity of the finite, to enable man

more and more accurately and more and more thoroughly to apprehend God as He reveals Himself. Divine revelation is therefore progressive. In great mercy God gives to His people only what they are able to bear. For a time He gave them laws which were "not good" in the light of later ethical knowledge, but which were adapted to the conditions then present, that by means of these same laws men might be delivered from their "hardness of heart," and so at last be enabled to receive the truth in the love of it. Thus the training of centuries culminated in the maiden, full of grace and truth, to whom it was possible to become the mother of the Christ.

And so in the New Testament, the Lord Jesus kept back much important truth which he had come to teach until those whom he taught were "able to bear it." This reticent instruction produced its highest development in due season in "the disciple that Jesus loved," loved because he was able to enter into the inner thoughts of his Master as none other did or could.

The seed-thoughts of eternal truth, sown in his productive soul, fructified under the brooding energy of the Holy Spirit so that he was able when occasion called to correct the most important of the current errors of the day (which are also the errors of our day) by stating aright the truths of which they are the distortion and the caricature.

During the later years of his long life he had leisure to indulge his unexampled power of thought upon the most difficult and most important of all the problems of the universe until the truths revealed to him were crystallized by the deliberateness of divine contemplation into a clearness which by its very brightness dazzles ordinary vision. Thus it comes to pass that the notion of God, partially revealed and partially concealed in all preceding Scripture, is given us by John with a definiteness and a terseness and a fulness whose importance we are only now beginning to apprehend aright.

Upon this subject he gives us, in the first place, the very words of the Lord Jesus Himself: *God is Spirit*. The object of the Master in this passage is to show that the worship of God requires a relation of the human spirit to the divine Spirit, and that the human may have access to the divine anywhere and

everywhere. This could not be if God were a mere material being. Nor could it be if the Spirit which *God is* were limited by locality, as the human spirit (for example) is limited in this life to the confines of the human body,—as all finite spirits, whether unembodied or disembodied, are limited to the localities to which the creative agency assigns them.

The translators of our English Bible have weakened the force of this text by interpolating into it the indefinite article. If God were only *a* spirit as of one among many, He might be limited by locality as other spirits are. But when the Saviour designs to teach that God is everywhere present He uses the absolute form of expression and says, in so many words, "God is Spirit," that is, absolute Spirit, and therefore omnipresent Spirit.

The word "spirit" in the Bible denotes *the principle of life*; and when used thus of God it indicates that He is the principle and source of all life. As He is the absolute Spirit, so is He also the absolute life. His existence is a self-governing existence, according to the well-known definition: "Life is the power of being self-moved," that is to say, of originating action by exerting energy.

And spirituality includes not only vitality but sensibility also. Spirit always both lives and feels. It lives by virtue of the on-going process of its own nature. It feels by virtue of the attraction and repulsion of ideas. Speculative philosophy has imagined a God without feeling; and this imagination has exerted a deleterious effect upon Christian dogma, and so upon Christian life. But there can be no spirit without feeling; and so the Bible knows nothing of an impassible, unfeeling God. Everywhere it represents Him as angry with the wicked, as taking pleasure in them that fear Him, as loving His people with an everlasting love.

In the introduction to his Gospel, John says of the Word: "In Him was life, and the life was the light of men." He explains that all things were made by Him as the life (that is, by virtue of the vital energy in Him), and that man alone of all the creatures in the world is capable of receiving the living energy of the Word ever pouring forth toward him as *light*, the light of life, the light by which he should always walk. The inferior

creatures are not capable of thus apprehending him. They have no knowledge of themselves and can, therefore, have no knowledge of Him, of their relations to Him, or of His will for them. They have no intellectual faculty. They have no self-consciousness. Their inner being is all dark to themselves. But with man it is different. He is capable of perceiving, and so of receiving, the living energy of the Word as poured forth toward him. It comes to him thus, not only as life, but also as light, the light by which he is to guide his steps.

Man has not only a passive relation to his life, as the brutes have, but an active one also. He does not fulfil his destiny by mere instinct. His life is at all points, and throughout, intellectually and ethically ordered. He has capacity not only to receive life from the manifested God, but to receive and possess this life as a light also. He can so know the Eternal Word as voluntarily to reflect His image in himself. The revelation of the Divine Word as Light, is thus *a higher potency* of His revelation as Life, "The Life was the *Light of Men*."

John introduces his epistle also by speaking of this Life which was manifested in the Eternal Word, and then (assuming the teaching of the Gospel, that this Life is the Light of Men), goes on to explain the basis of this statement by announcing the fact that *God is Light*.

However little attention may ordinarily be given to this announcement, to John it was a thought of the deepest and widest significance. He regarded it as including within the scope of its meaning all that as an Evangelist he was commissioned to teach: "This is the message we have heard from Him and announce unto you, that *God is Light*, and in Him is no darkness at all."

What kind of light God is may be learned also from James, where he calls Him "The Father of Lights." This does not mean that He is the creator of the stars. The Bible does not confound creation with fatherhood. It distinguishes things that differ. Fatherhood carries with it the notion of a community of nature which creation does not. When James calls God "The Father of Lights," it is to enforce the thought of the unchangeableness of His purposes of blessing to His people. He uses the expression to designate God as an intelligent and wise worker.

"In Him is no darkness at all." He is not, as taught by the materialistic philosophers of John's day (and by those of our day), an obscure and dark something gradually clarifying itself into consciousness. From all eternity the innermost depths of His own being have been clear to His consciousness. Alway He was a perfectly, infinitely, self-conscious being. Alway He perceived Himself through and through precisely as He is. And as He thus clearly always perceives Himself, so does He always with equal clearness perceive all other existences as having the ground of their being in Him. His world-consciousness is a part of His self-consciousness. He *is* Light, absolute Light.

From this statement the ethical element is not excluded any more than from that given in the Gospel. But as that indicates *chiefly* the spiritual element, so this designates chiefly the intellectual element in the divine essence. Since God is Light, He is the Father of all beings whose nature is a light-nature like His own, that is, of all intellectual beings. The term "Father of Lights" differs from the term "Father of Spirits," in putting stress upon the intellectuality instead of upon freedom from the necessity of corporeality. God and all spirits are essentially intellectual beings. The expression *God is Light*, is thus intended to teach that God is an intellectual being possessed of all knowledge.

It is true that John's object in writing is an ethical one, and therefore the knowledge which he has in mind is chiefly the knowledge of ethical truth. But none the less is it the intellectual knowledge of such truth which he has in mind. All *knowledge* is intellectual knowledge. His teaching here is that God is a God of absolute intellectuality.

It is easy to see how, with John's object in view, this thought leads up to another which, in its far-reaching significance, completes the notion of God as it lay in his mind. The enlightening activity of God, though intellectual in its nature, can never be merely intellectual. The expression *God is Light* cannot refer to mere abstract truth. There is no abstract truth. It is only a figment of the human imagination. All truth has in it not only an intellectual but also a practical, moral, ethical element. If God is Light, absolute Light, this means, also, that in Him all

fulness dwells. And by this thought John passes to his final terse statement of the essential nature of the divine Being in the words: *God is love.*

Attempt has been made to lower the force of this teaching. Recently again it has been positively asserted that these words are merely "a bold stroke of rhetoric," simply equivalent to the expression *God is loving!* But this would vitiate the entire argument of the Apostle. He says that one cannot know God without knowing love because *God is Love.* To say that one cannot know God without knowing love because *God is loving,* would not be true in fact. If love were only one among the many attributes merely of the Divine Being, He might be known as omnipresent, or omniscient without being known at all as *loving.* There is really no force in the argument unless the statement be understood in its simple and most direct import: *God is Love.*

So also when the Apostle repeats the statement he says that because God is Love "He that abideth in love, abideth in God." It would yield no consistent, logical sense to say "He that abideth in love abideth in God, because God is *loving.*" He that abideth in love abideth in God, because love is of the very essence of Deity.

Nor is this interpretation a new one. President Davies (who died at Princeton in 1761) writes: "*God is Love*: not only lovely and loving, but love itself; love in His nature and in His operations, the subject, source and quintessence of all love. Love comprehends goodness, grace, mercy, patience and long-suffering. . . . What is the holiness of God but the love of excellence, rectitude and moral goodness! What is the justice, even the punitive justice, of God, but a modification of love! . . . I do not deny that God's executing righteous punishment upon the guilty may be called justice, but then it is His love to the public that excited Him to do this: and love under the name of justice is love still."

The love which *God is* is an absolute Love. It goes out equally toward all His creatures according to their capacity of receiving it. It shows equal justice to all. To do injustice to any would be no love to all, nor, indeed, to any. It is because

God is Love, absolute Love, manifesting Himself as such to the universe, that He cannot otherwise than execute even-handed justice to all. It is a necessity of His Holy love-nature.

Objections to this teaching of the Apostle have arisen from not distinguishing the kind of love which God is. In our language we are compelled to use the word *Love* to represent three different affections which the Greeks represented by three distinct words.

The love between the sexes was represented by the word EROS. That between friends by the word PHILIA. Both of these have in them an element of complacency and reciprocity. The writers of the New Testament, therefore, could not use either of these words to represent the love which *God is*.

There was, however, another word, never occurring in heathen writers, which had been used by the translators of the Song of Songs to represent the divine love symbolized therein. It was derived from a verb that (like its cognates in Hebrew, and like *gape* in English) seems to have had at first a sort of onomatopoeic signification, meaning first *to breathe*, then *to breathe after*, *to sigh for*, *to long for*, *to desire*, *to love* in this sense. And this word was fitly used to represent the love which *God is*. AGAPE fixes the thought upon the desire of the actor, without reference to the present character of the object, and thus designates love as an active tendency of the *will*, including the idea of choice. There is in it no thought whatever of complacency or reciprocity.

The meaning is partly represented by the English word goodness (*godness*). But goodness does not represent the active energy which is represented by the New Testament word Love. Voluntarily this love goes out of self to other in order to communicate of self to other for other's welfare. When it is said, with the use of this word, that *God is Love*, this means both that He is the absolute good and that He is conscious of the tendency to impart this good, to act it out towards others. The expression thus indicates the ethical element in deity, naming it of course from the good side. As the basal element in the divine essence is not material, but spiritual, and is therefore called Spirit; and as the intellectual element is not darkness but light, and is

therefore called Light; so the ethical element, being not badness but goodness, not hate but love, is called Love.

This love, whenever it exists, goes out to others for other's welfare. This is the love with which a Christian can and does love his enemies, and those who naturally are repulsive to him. It does not exist in him naturally. The merely natural man cannot understand it. The Christian receives it only from Christ (in whom dwelleth all the fulness of the Godhead bodily for our sakes) and is able to act it out toward others in his measure and degree as God is, since it has in it no element of complacency or reciprocity whatever.

In God as in man made in His image, the ethical element is the chief element. As in all normal conditions of being the sensibilities and powers are under the direction of the intellect, so also are the intellectual faculties with them subject to the ethical. This does not mean that the higher trenches upon the domain of the lower, nor that the lower infringes upon the higher, nor that there is ever the remotest shadow of discrepancy between them. These three are one. And as one they always operate. In God, as in all good spirits, love is supreme. But it is not all. God is Spirit, and God is Light, as well as Love. Each of these three elements must have its just place and due proportion in every correct notion of God.

These teachings of the last of the Apostles need to be supplemented, explained, confirmed and illustrated by the details given us by all the other writers of the sacred Scriptures, as well as by the revelation made in creation, in providence, and in the application by the Holy Spirit of these truths to the sanctification of God's people. Always "God has more truth yet to break forth out of His Holy word." And it *is* breaking forth constantly under the ever-increasing study of that word as applied to the heart and conscience by the Holy Spirit.

A confession, creed or catechism is a philosophical arrangement of the dogmas of divine revelation as they are understood at the time by those who make it. It reflects, therefore, in greater or less degree, the current philosophy of the day. As there is progress in philosophy, therefore, and in the knowledge of the Scriptures, new creeds will from time to time be neces-

sary. And the creed which is pervaded by the truest philosophy and shaped by the most complete knowledge of God as He has revealed Himself, is the greatest human help man can have in his endeavors to know God and enjoy Him forever.

PRAYERS AND MIRACLES.

[From Letters to Goliath of Gas.]

BY JOHN LELLYETT, ESQ., OF THE NASHVILLE (TENN.) BAR.

NO more vigorous reply has appeared to Col. Robert G. Ingersoll's papers in the *North American Review*, than that by John Lellyett, Esq., of the Bar of Nashville, Tenn. It is very pungent. We commend the portions which examine and refute and ridicule the arguments (?) of the Colonel. The whole pamphlet is tonic. We make a long extract, a part which we would have seriously considered by our readers, with the recollection that it is written by a friend and not by an enemy; by a devout and acute lawyer, not by a scoffing infidel.

"I may be permitted to express a degree of wonder that none of those who have essayed to answer your recent writings in the *North American Review*, or have furnished short notices of the controversy, have borne testimony to the fact that God hears and answers prayer. Here, as elsewhere, you find your advantage in the fact that the men against whose teachings you direct your assaults 'have left the fountain of living waters, and hewn out for themselves cisterns—broken cisterns that can hold no water.'

"I regularly peruse two religious weeklies of high reputation and vast circulation, conducted with much ability and learning. One is the connectional organ of a large denomination of orthodox Christians; the other is perhaps the most generally circulated Sunday-school paper in this country. Yet I find in their columns fewer accounts of God's answers to prayer than appear in the secular journals. Hungering for such intelligence, I scan the pages of these Christian papers week after week generally in vain. It is no wonder, then, since these and many others of similar character and position find little or no occasion to record

instances of God's answers to prayer, that unbelievers find in this an argument against the faith which teaches that there is a God 'who will help man in extremity.'

"Yes, and the unbeliever is not altogether wrong in his argument. If indeed 'the days of miracles are past'—that is to say, if God does not manifest in the present time, and has not in times near enough to admit of such proof as we usually rely on in respect to the facts of history, manifested his being and power miraculously—this of itself by no means sustains David Hume's superb nonsense; but it does supply a negative evidence tending to doubts that miracles ever have been wrought—of the kind generally relied on as evidences of revelation. Satan here derives his best service and support from those who wound Christ in the house of His friends—who, without a word of authority from that which they accept as the revelation of God, declare that 'the days of miracles are past.' Why should they be past? In the sense in which the word is more commonly used among us, miracles never were a common thing, an every-day occurrence, unless it was for some short period, comparatively speaking—as the period of the exodus, when the Mosaic dispensation was established; and the period of the public ministry of Christ and His Apostles. Count all the miracles specifically narrated in the Scriptures, from the close of the conquest of Canaan to the birth of Christ, and you will find them to scarcely average so many as a single miracle for every age. And those related as performed in the period of the exodus and conquest (exclusive of certain repeated or standing miracles like the manna), and those in the time of Christ and His Apostles, would not number much more than one for each year of these periods. We are told, indeed, that many other miracles were wrought by Christ and the Apostles; but they are held out as things extraordinary, not to be expected in the ordinary course of human experience. Otherwise their purpose as evidences would be in a measure frustrated.

"But some of those who insist that the days of miracles are now past yet admit that they continued to be wrought by the early Christians after the days of the Apostles. They can hardly deny that miracles continued for some two hundred and fifty

years. There is much evidence, such as we could expect to find under the historic circumstances, that miracles have continued from age to age, ever since the days of the Apostles.

"Christlieb, in his 'Modern Doubt and Christian Belief,' takes up the subject with something like the regulation degree of hesitancy, to consider whether miracles do still occur. He concedes rather more than I would when he says that 'miracles in these days have fallen into the background, *having either almost or else entirely ceased.*' Indeed, the latter clause of this sentence is inconsistent with what he proceeds to state in the context.

"He gives instances which he considers well accredited, of which I will mention briefly only a part. He tells us of 'Hans Egede, the first evangelical missionary to Greenland.' The people, on being told by the missionary of miracles of healing, call upon him to perform the like among them. They do not see why the days of miracles should be past. And so, 'with many sighs and prayers, he ventures to lay his hands upon several—prays over them—and lo! he makes them whole in the name of Jesus Christ.' He tells of Spangenberg and Zeisberger, missionaries in the North American forests, and of God's helping them 'in extremity' by a miraculous draught of fishes. Tells of a man who was lame in both legs, miraculously healed, in the name of Jesus Christ, by a native Christian, at a Rhenish mission in South Africa in 1858. This incident was recent at the time when the learned German wrote his book.

"Christlieb also refers to the miraculous deliverance of the band of Waldenses, in the siege of the mountain fortress of La Balsille; which, though more remote in time, he gives as well-attested history. He also speaks of the miraculous deliverance of the crew of the missionary ship 'Harmony,' on the coast of Labrador. He adds: 'But even apart from the history of missions, especially in the healing of the sick, and in miraculous answers to prayer, our times offer resemblances at least to the apostolic age.' 'I must only remind you,' he says, 'of the humble origin and the great development of so many Christian institutions and societies, as related in the memoirs of A. H. Franke, J. Falk, Jung Stilling, J. Gossner, George Müller, of Bristol; Theodor Fliedner, L. Harms, J. Wichern,

and others, *whom Spurgeon designates* "modern workers of miracles."

"About the time of the publication of the work of Christlieb from which I have quoted, Dr. Horace Bushnell first published his 'Nature and the Supernatural,' in which he devotes one chapter to the subject, under the head of 'Miracles and Supernatural Gifts not Discontinued.' After an able argument well worth quoting, but which cannot be repeated here in its length, the learned author proceeds as follows:

"What is wanted, therefore, on this subject in order to any sufficient impression, is a full, consecutive inventory of the supernatural events, or phenomena, of the world. There is reason to suspect that many would, in that case, be greatly surprised by the commonness of the instances. Could they be collected and chronicled in their real multitude, what is now felt to be their strangeness would quite vanish away, and possibly they would even seem to recur much as in the more ancient times of the world. . . .

"The first thing arrived at by any one who prosecutes this kind of inquiry apart from all prepossessions and saws of tradition, will certainly be that the clumsy assumption commonly held of a cessation of the original apostolic gifts, at or about some given date, is forever exploded. For as in fact they never consented to be staid or concluded by any given time, so in history they persist in running by all time, till finally the investigator, unable to set down any date after which they were not, comes into the discovery that the stream is a river, flowing continuously through all ages, and always to flow. He could not give us the wonders of Ignatius, Polycarp, Justin Martyr, Athenagoras, Ireneus, Tertullian, Origen; and there declare the point of cessation to be reached. He would not come down to Cyprian or Augustine, and settle it there; or down to Paul the Hermit, and settle it there. The dreams of Huss, the prophesyings of Luther and Fox and Archbishop Usher, the ecstasies of Xavier, with innumerable other wonders and visitations of God in the saints of the Church during all the intervening ages, bridge the gulf between us and the ancient times, and bring us to a question of miracles and gifts as a question of our own day and time.

“‘Descending now to the times we call modern—the times, for example, subsequent to the Reformation—nothing is easier, exactly contrary to the very common impression, than to show that the same kind of prodigies are current here in the last three as in the first three centuries of the Church. Whoever has read that Christian classic, “*The Scots Worthies*,” has followed a stream of prophecies and healings and visible judgments and specific answers to prayer and discernments of spirits, corresponding at all points with the gifts and wonders of the apostolic age. And the men who figure in these gifts and powers are the great names of the heroic age of religion in their country: Wishart, Knox, Erskine, Craig, Davidson, Simpson, Welch, Guthrie, Blair, Welwood, Cameron, Cargill, and Peden.

“‘At a later period, on the repeal of the edict of Nantes, and in the persecutions which followed, a large body of the Protestant or Reformed disciples, called Huguenots, hunted by their pursuers, fled to the mountains of Cevennes. Some of them also escaped to England and other Protestant countries. Among these unhappy people the miraculous gifts were developed, and by them were more or less widely disseminated abroad. They had tongues and interpretations of tongues. They had healings and the discerning of spirits. They prophesied in the Spirit. Intelligent persons went out from Paris to hear, observe, and make inquiry; and these people were much discussed as “*Les Trembleurs des Cevennes*.” In England they were also discussed as the “*French Prophets*”; and the fire they kindled in England caught among some of the English disciples, and burned for many years.

“‘About forty years after this appearing of the gifts among the Huguenots, a very similar development appeared among the Catholic or Jansenist population of Paris. Cures began to be wrought at the tomb of St. Médard, and particularly of persons afflicted with convulsions. And as the Jansenists were at this time under persecution at the hands of the Jesuits, and bearing witness as they believed for the truth of Christ, it is not wonderful that they began to be exercised much as the Huguenots of the Cevennes had been. They had the gifts of tongues, the discerning of spirits, and the gift of prophesying. These were

called "*Convulsionnaires de St. Mènard*," because of the ecstatic state into which they seemed to be raised.

"The sect of Friends, from George Fox downward, have had it as a principle to expect gifts, revelations, discernings of spirits, and indeed a complete divine movement. Thus Fox, over and above his divine revelations, wrought, as multitudes believed, works of healing in the sick. Take the following references from the index of his "*Journal*," as affording in the briefest form a conception of the wonders he was supposed, and supposed himself, to have wrought: "*Miracles Wrought by the Power of God—The Lame Made Whole—The Diseased Restored—A Distracted Woman Healed—A Great Man Given Over by Physicians Restored—Speaks to a Sick Man in Maryland, Who is Raised Up by the Lord's Power—Prays the Lord to Rebuke J. C.'s Infirmary, and the Lord by His Power Soon gave Him Ease.*"

"Led on thus by Fox, the Friends have always claimed the continuance of the original gifts of the Spirit in the apostolic age; and have looked for them, we may almost say, in the ordinary course of their Christian demonstrations. We are not surprised, therefore, to find such a man of policy and incomparable shrewdness as Isaac T. Hopper believing as firmly in the prophetic gifts of his friend Arthur Howell as in those of Isaiah or Paul. This Howell was a preacher and leather currier in Philadelphia—a man of perfect integrity in all the business of life, and also a most gentle and benignant soul in all his intercourse and society with men. One Sunday morning, on his way to Germantown, he met a funeral procession; when, knowing nothing of the deceased, "it was suddenly revealed to him," so says the history, "that the occupant of the coffin before him was a woman, whose life had been saddened by the suspicion of a crime which she never committed. The impression became strong on his mind that she wished him to make certain statements at her funeral. When the customary services were finished, Arthur Howell rose and asked permission to speak. 'I did not know the deceased even by name,' said he; 'but it is given to me to say that she suffered much and unjustly. Her neighbors generally suspected her of a crime that she did not

commit; and in a few weeks from this time it will be clearly made manifest that she was innocent. A few hours before her death she talked on this subject with the clergyman who attended upon her, and who is now present; and it is given me to declare the communication she made to him on that occasion.'

" 'He then proceeded to relate the particulars of the interview, to which the clergyman listened with evident astonishment. When the communication was finished, he said: 'I do not know who this man is, or how he obtained his information on this subject. But certain it is, that he has repeated, word for word, a conversation which I supposed was known only to myself and the deceased.' The explanation came, it is added, in exact accordance with Howell's promise." '—*Bushnell*.

"Bushnell, as far back as 1864, makes a remark strikingly applicable to the present day, as follows:

" 'How many cases of definite answers to prayers, such as are reported in the cases of Stilling, Franke, and others, are brought to our knowledge every week in the year. Cases of definite premonition are reported so familiarly and circumstantially as to make a considerable item in the newspaper literature of our time.'

"It is just so to-day; and we may doubt if the accounts of these miracles are more carefully excluded from the columns of the most openly infidel papers, or from your lectures, than from a class of religious periodicals and newspapers. Their editors fear that they will bring the faith of Christ into derision by publishing well-attested facts tending to prove that the living God is still with us—and other facts, indicating that there really exists a spiritual world, which is not distant from us either in time or space. They would not have us to doubt that a certain man was 'warned of God in a dream' near 1900 years ago; but if any such thing happen in the year 1888, and come so well attested as to leave no doubt of the bare facts—they may possibly tell the news, but will 'leave it to the reader to draw his own conclusions.' More than a hundred years ago, John Wesley was riding wearily, with his own head aching, upon a horse that was lame. Suddenly, moved by an inspiration, he says: 'God can, if He will, heal at once the lameness of my horse, and ease the

pain of my head.' In an instant the pain ceases, and he perceives that the beast has ceased to limp. He puts it down in his journal—I have quoted the account from memory—but so great and pious a man adds in substance, 'every man may draw his own conclusion.' The rationalist and materialist would conclude that the nervous action which seemed an inspiration cured the preacher's headache—which is plausible. But if they insist that its magnetism also cured the horse's leg, this is rather hard for my faith to receive. If indeed faith (without God) is so potential a factor, let us harness it up and put it to work, as we have done with the lightning.

"Dr. Bushnell further states the following. Speaking of things which had occurred in London then 'only a few years ago,' he continues:

" 'There was much discussion there of the case in particular of Miss Fancourt as a case of healing. She was a cripple, reduced to a bedridden state by a curve of the spine, and the painful disorder of almost all the joints of her body. . . . A Christian friend who had been greatly interested in her behalf called one evening, when the subject of supernatural healing was discussed. The friend, Mr. Graves, was a believer in such gifts; but Mr. Fancourt, the father, a genuinely Christian person, was not. After a time he disappeared; and during his absence from the room Mr. Graves arose, as Miss Fancourt supposed, to take his leave. But instead of the "good-night" she expected, he commanded her to stand on her feet and walk. Forthwith she rose up, stood, walked, was clear of her pains, took on all the characters of a well person, and so continued. A great discussion was raised immediately in the public journals, and particularly between the *Morning Watch* and *Christian Observer*—in which the *Observer* took precisely the ground of Mr. Hume, as respects the credibility of miracles performed now—insisting that henceforth, since the Scripture time "we must admit any solution rather than a miracle." '

"Let any man of ability to investigate the facts of the many cases of modern miracles, reported from time to time, enter upon such work in a proper truth-seeking spirit; and it will not be

long till he shall become able to appreciate the following statement of Dr. Bushnell of his own experience :

“ ‘ Having had this question of supernatural fact upon my hands now for a number of years, in a determination also to be concluded by no mere conventionalities, to observe, inquire, listen, and judge—I have been surprised to find how many things were coming to my knowledge and acquaintance, that most persons take it for granted are utterly incredible, except in what they call the age of miracles and apostolic gifts—that is, in the first three centuries of the Church. Indeed, they are become so familiar, after only a few years of attention so directed, and without inquiring after them, that their unfamiliar and strange look is gone. They even appear to belong more or less commonly to the Church and the general economy of the Spirit.’ ”

“ And thereupon the author proceeds to relate a case coming to his own knowledge—that is, upon information which he believes to be true—as follows:

“ ‘ As I sat by the fire, one stormy November night, in a hotel parlor in the Napa Valley of California, there came in a most venerable and benignant-looking person with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Yount, a man who came over into California as a trapper more than forty years ago.* Here he has lived apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. . . . At my request he gave me his story. About six or seven years previous, in a midwinter’s night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular white rock cliff. He saw the men cutting off what appeared to be tree-tops, rising out of what appeared deep gulfs of snow. He distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he

* Now more than sixty-five years ago.

could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story; and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets and all necessary provisions. The neighbors were laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will; for I verily believe the fact is according to my dream." The men were sent into the mountains one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said: 'You need have no doubt of this; for we Californians all know the facts, and also the names of the families brought in, who now look on our friend as a kind of savior.' These names he gave, and the places where they reside; and I found afterward that the California people were ready, everywhere, to second his testimony.'

"This incident is not connected, so far as disclosed, with prayer—though it is highly probable at least that persons in the number of those who were 'in extremity' in that prison of mountains, snow, and ice, 'cried unto the Lord in their trouble.' And so this trapper and land owner of the far West, 'being warned of God in a dream,' sent to 'save them out of their distress.'

"Many incidents like this one are related from time to time, published in the newspapers and in books. And yet, instead of investigating the evidence of the truth or falsity of the stories, the world of reasoners (so called) simply rejects them as idle tales; or else seeks to account for them as mere accidents or coincidences. The former is uncandid, unscientific, unmanly. The latter may be fair; but generally more credulity is necessary to receive the naturalistic explanation than to recognize the supernatural character of the events."

CHRISTIANITY IS TRUE.

NOTES BY MR. JOHN H. MITCHELL.

PASSING an infidel-hired hall, my attention was arrested by a placard bearing the title, "Is Christianity True?"

We propose in a series of notes to demonstrate that "Christianity is True." Gibbon remarked (15th chapter of his great work) that "A candid but rational inquiry into the progress and establishment of Christianity may be considered as a very essential part of the Roman Empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the capitol. Nor was the influence of Christianity confined to the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of the human kind in arts and learning, as well as in arms." Gibbon also affirms in his 20th chapter, "The public establishment of Christianity may be considered one of those important and domestic revolutions which excite the most lively curiosity and afford the most valuable instruction," while in chapter xv. Gibbon relates that under Theodosius "the Church of Antioch consisted of 100,000 persons."

For the past 1,800 years [Tacitus's *Annals* xv. 44—Pliny's letter to Trajan] Christ, Christians, and Christianity are undoubted historic undeniable facts. "Derived," as declared by Tacitus, "from Christ, Who, in the reign of Tiberius, suffered under Pontius Pilate, the Procurator of Judea," while Pliny bears his historic testimony to the widespread and increasing power of Christians and Christianity, so much so that the pagan "temples were deserted."

Thus we find, even from pagan historical authorities, that Christians and Christianity are undeniable A.D. first century

facts. No proof whatever can be offered for any B.C. Christ or Christianity. The statement of the skeptic is false and without proof—B.C. and A.D. eras are what they indicate. Now we are driven back to first principles. Christians and Christianity are living, existent realities. We demand the causes for those realities, as there cannot be an or any effect without a cause. There can be neither Christians nor a Christianity without the Christ of the four Gospels.

The skeptic in his endeavor to evade the logical consequences does his best by speaking of spurious Christs and a corrupt Christianity, but spurious coins always demonstrate the once existence of genuine ones, so spurious Christs, counterfeit Christians, or a corrupt Christianity bear undoubted testimony to the certain existence of a once Christ, real Christians, and a genuine Christianity. To say because of many spurious coins that the genuine did not once exist, is both illogical and untrue, and so by a corrupt form of Christianity which beyond doubt must ever bear evidential testimony to genuine first Christians and to the Christ of the four Gospels.

Mohammedans bear testimony to Mohammed, Lutherans bear record to a Luther, Calvinists to a Calvin, Wesleyans to John Wesley, so Christianity bears undoubted historical evidence to the Christ, to Jesus of the four Gospels.

It is said (Acts xi., 26) that the followers of Christ "were called Christians first in Antioch"—Antioch was, in the time of Christ and the early Christians, a great and populous city, as evidenced in Tacitus's *Annals*, book ii., chap. lxix.; *Livy* xxxv., 13; xxxiii., 13; xii., 20; xiii., 18. While Josephus, *Wars*, book iii., chap. ii., sec. 4, speaks of Antioch as the "third city in the habitable earth that was under the Roman Empire, both in magnitude and other marks of prosperity." In such a place, and in such a city would be found, if anywhere, the disciples of Christ.

Gibbon, *Decline and Fall*, chap. xv.: "The ancient and illustrious Church of Antioch consisted of" (under Theodosius) "100,000 persons, 3,000 of whom were supported out of the public oblations."

Moreover we find from history that the followers of Christ

generally were known as Christians. Agrippa's reply to Paul, Acts xxvi., 29, Tacitus's *Annals*, xv., 44, "By vulgar appellation called Christians." [A.D. 64.] "The name was derived from Christ." While Pliny the Younger [A.D. 100] confirms the fact that the followers of Christ were known under and by the name of Christians. Why called Christians within the first century? Why Christian at all? Why so many? Why and for what reason did they sacrifice their lives?

We give an adequate cause for the origin, spread, and progress of Christianity. Jesus Christ of Nazareth, the Son of God. His life, teaching, death, and resurrection. (I. Cor. xv., 14, 15.)

The Gospels affirm that Christ was crucified under Pontius Pilate. (Matt. xxvii., 22-35; Mark xv., 1-38; Luke xxiii.; John xix.). Precisely the same as Tacitus, the Roman historian, who speaks 80-100 A.D. of events within at most thirty years after Christ that "The name (of Christian) was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea. By this event" (the persecution by Nero) "the sect of which He" (Christ) "was the founder, received a blow which for a time checked the growth." But it revived soon after and spread with recruited vigor, not only in Judea, the land that gave it birth, but even in the city of Rome.

Suetonius in speaking of the same time (A.D. 63) and the same persecution of Nero, section 16, confirms Tacitus, and speaks thus: "The Christians of a new and impious superstition."

Juvenal also relates the horrors and terrible fate of these same Christians (A.D. 63) at the end of his Satire i.

Pliny the Younger in that memorial letter to the Emperor Trajan, in his ignorance and surprise at the progress of Christianity claimed the assistance of the emperor. In this letter Christ is mentioned several times and Christians often. Pliny goes on to say: "The temples were deserted. In fact" (says Pliny) "this contagious superstition" (Christianity) "is not confined to the cities only, but has spread its infection among the neighboring villages and countries."

No skeptic can honestly question the accuracy or authenticity of these passages. They are accepted as genuine by every historical authority in Europe, and to question and deny them,

as by many infidel lecturers to suit their purposes, is but to demonstrate the hopeless and weak condition of the skeptical position.

We have the Lord's Day—commonly called Sunday—the first day of the week instead of the seventh: why the change? Why the Lord's Day, instead of Saturday, if not through the resurrection of Christ? If the observance of the Lord's Day, as a day for Christian worship, did not originate from the resurrection of Christ, we challenge the skeptic to give another historical origin. Proof as follows: Acts xx., 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." Rev. i., 10: "I was in the Spirit on the Lord's Day." (See I. Cor. xvi., 2.)

Ignatius (A.D. 68–116) Epistles, sec. 9: "Having consecrated their life to the day of the Lord, on which also our life rose up in Him, how shall we be able to live without Him?" Pliny the Younger's letter to Trajan: "They" (Christians) "met on a certain stated day . . . and addressed themselves in a form of prayer to Christ as to some God." Barnabas (A.D. 110): "We observe the eighth (first day) with gladness in which Jesus rose from the dead."

Justin Martyr (A.D. 140–160): "On the day which is called Sunday we all meet together, on which day Christ rose from the dead." Dionysius (Corinth, A.D. 170): "To-day" (the first day) "we observe the Lord's most holy day."

Tertullian (A.D. 200) considered it a sin to do any unnecessary work on the Lord's Day. Eusebius (about A.D. 320): "True rest the saving of the Lord's Day, the first day of the week. On this day we do these things, according to the spiritual law, which were decreed for the priests to do on the Sabbath. All things proper to do on the (Jewish) Sabbath we have transferred to the Lord's Day. It is delivered unto us that we should meet on this day." Athanasius (A.D. 326): "The Lord transferred the Sabbath" (Jewish) "to the Lord's Day." The Council of Laodicea (A.D. 364) declared, "On the Lord's Day men should rest as Christians."

That skepticism is a complete failure and cannot originate Christianity without the Christ of the Four Gospels, we proceed to prove from the skeptics themselves.

Renan, *Life of Jesus*, p. 35. "The origin of the revolution (Christianity) in question is a fact which took place under the reigns of Augustus and Tiberius. At that time there lived a superior personage (Christ), who by his bold originality, and by the love which He (Christ) was able to inspire, became the object, and fixed the starting point of the future faith of humanity." "I believe the passage respecting Jesus to be authentic, it is perfectly in the style of Josephus," p. 5; while on p. 31, we read "That I (Renan) have traversed in all directions the countries of the Gospels, I have visited Jerusalem, Hebron, Samaria, and scarcely any important locality of the history of Jesus has escaped me. All this history, which seems at a distance to float in the clouds of an unreal world, thus took the form of solidity, which astonished me (Renan the skeptic). The striking agreements of the text (Gospels) with the places, the marvellous harmony of the Gospel ideal (Christ) with the country, which formed its framework, were like a revelation to me. I (the skeptic) had before my eyes a fifth gospel, torn but legible, and henceforward through the recitals of Matthew and Mark, in place of an abstract being (Christ), whose existence might have been doubted, I (Renan) saw living and moving an admirable figure" (Christ).

P. 45. "To whom universal conscience has decreed the title of the Son of God, and that with justice, since He (Christ) has advanced religion as no other has done, or probably will do."

P. 108. "It was indeed the kingdom of God, or in other words, the kingdom of the Spirit, which He (Christ) founded. And if Jesus from the bosom of His Father sees His work bear fruit in the world, He may indeed say with truth, this is what I (Christ) desired." P. 81. "We must place Jesus in the first rank of this great family of the true sons of God." P. 310. "This sublime person (Christ), who each day still presides over the destiny of the world, we may call divine, in the sense, that Jesus is one who has caused His fellow-men to make the greatest steps towards the divine."

"Thou (Jesus) shalt become the corner-stone of humanity, inasmuch as to tear Thy name from the world would be to shake it to its very foundation. No more shall men distinguish between Thee and God."

Thus we have one of the greatest modern attempts to dethrone Christ acknowledged to be a complete failure.

Strauss confessed his failure to originate Christianity without the Christ. He says: "Amongst the personages to whom mankind is indebted for the perfecting of its moral consciousness, Jesus occupies, at any rate, the highest place. He introduced into our ideal of goodness some features in which it was deficient before He appeared. By the religious direction which He impressed upon morality, He gave it a higher consecration, and by incarnating goodness in His own person, He imparted to it a living warmth. With reference to all that bears upon the love of God and of our neighbor, upon purity of heart, and upon the individual life, nothing can be added to the moral intuition which Jesus Christ has left us."

John S. Mill says, *Essays*, pp. 253-5: "Whatever may be taken away from us by rational criticism, Christ still is left, a unique figure, not more unlike His precursors than His followers. When to this we add that to the conception of the rational skeptic, it remains a possibility that Christ actually was what He supposed Himself to be, not God, but man, charged with a special, express, and unique commission from God, to lead mankind to truth and virtue." "We may well conclude that the influences of religion on the character which still remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and that which they lack in direct strength as compared with those of a former belief, is more than compensated by the greater truths and rectitude of the morality they sanction." "About the sayings of Christ there is a stamp of personal originality." Pp. 24-5. "In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility; to do as you would be done by, and to love your neighbor as yourself, constitutes the ideal perfection of utilitarian morality." P. 255. "It is of no use to say that Christ, as exhibited in the Gospels, is not historical."

Lecky affirms, *History Morals*, that: "It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself

capable of acting in all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers."

Goethe: "I bow before Christ as the divine manifestation of the highest principles of morality."

Rousseau says, *Emilie*: "Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God." . . . "What sweetness, what purity in His manners! What affecting goodness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses!"

Lessing: "Mankind owes more to the Christian religion than to any other institution in the world."

H. Heine: "Christ loves humanity, He is the Sun that sheds the warm rays of His love over the whole earth."

Comte: "Let me love Thee, O Christ, more than myself, and myself only for Thy sake."

Spinoza: "Christ, the symbol of divine wisdom."

Byron: "What made Socrates the greatest of men? His moral truth, his ethics. What proved Jesus Christ the Son of God, hardly less than His miracles? His moral precepts."—*Moore's Life of Byron*.

Gibbon, chap. xv., *Decline and Fall of the Roman Empire*: "The Pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality which was offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, His universal benevolence, and the sublime simplicity of His actions and character were insufficient, in the opinion of those carnal men, to compensate for the want of fame, of empire, and of success."—*The Divine Author of Christianity*.

Voltaire affirms that, "He (Christ) instituted neither cardinals nor pope nor inquisitors; He had no one burnt; He enjoyed only the observance of the law, the love of God, and one's neighbor."

"Jesus was not a superstitious person; He was not intolerant; He had intercourse with the Samaritans. Let us imitate His indulgence, and deserve to have indulgence shown to us."

"Jesus adored one God, and we adore Him. He despised vain ceremonies, and we despise them."

"Jesus was persecuted; whoever shall think as He will be persecuted as He. He was a good man, who, born in poverty, spoke to the poor against the superstition of the rich Pharisees and insolent priests."

"Jesus was more than a Jew. He was a man; He embraced all the world in His charity. Look at the beautiful parable of the good Samaritan. This is the doctrine, this is the morality, this the religion of Jesus." (See *Profession du foi des Theistes, Homilie sur la Superstition, Sermon du Rabbin Alcab, Homilie sur l'interpretation du Nouveau Testament.*)

Paine says: "He (Christ) was a virtuous and admirable man. The morality that He preached and practised was of the most benevolent kind—it has not been exceeded by any."

Diderot: "It is wonderful, gentlemen, it is wonderful! I know of no man in France who can write and speak with such ability. In spite of what we have said of this book, I do not believe that any of you could compose a narrative so simple, and, at the same time, so elevated and so affecting as the narrative of the sufferings and death of Christ."

Can skepticism logically face the facts of Christ's life teaching and death without the adequate causes given in the Four Gospels? We affirm they have not. Judging them from the past, we say that Christ was and is what He professed to be, the Son of God.

VIEWS AND REVIEWS.

THE nebular hypothesis is seriously assailed; in fact, is rejected as untrue by eminent astronomers. For some years facts have accumulated not to be accounted for by the theory. Some scientific men, bent on destroying faith in the Scriptures, have for years confidently and rather ostentatiously asserted the absolute truth of the hypothesis of Laplace; but scientific men,

bent on speaking the truth and maintaining a reputation of honesty, have said that the nebular hypothesis was accepted because it was a good working hypothesis and accounted for more facts than any other, while it was attended with grave difficulties. The theory seems to have received its death blow last summer. Modifications may be suggested which will save some of its parts, but the reconstruction will undoubtedly be extensive. Miss A. M. Clerke, the author of a notable history of the progress of astronomy during the present century, a history which ranks with the most valuable astronomical works of this generation, uses such language as this: "The nebular hypothesis, as fashioned by Laplace, no longer fits in with all the known facts," "the reiterated blows of objectors may fairly be said to have shattered the symmetrical mould in which Laplace cast his ideas. What remains of it is summed up in the statement that the solar system did originate, somehow, by the condensation of a primitive nebula. The rest is irrevocably gone, and the field lies open for ingenious theorizing." Miss Clerke is well-informed, and, no doubt, declares the belief of a large body, perhaps the majority, of European astronomers and physicists.

Prominent among the assailants of the Laplace theory are M. Faye, of France, and M. Wolf and Dr. Carl Braun, of Germany; the Frenchman seeking to abolish the theory wholly, and the Germans to "restore" it, but with a restoration that includes hardly a plank of the original edifice. These gentlemen have published their views recently and set the astronomers of the world a-talking. Dr. Braun advocates an original nebulous mass embracing not simply our solar system, but the entire sidereal universe. This mass he supposes to have been not homogeneous, but to have had local irregularities of substance, giving rise to local condensations. These condensations fell through the mass, so accumulating additional size. Motion was originated by the action of molecular attraction, tangential motion and gravity, and by collisions. Dr. Braun makes much use of collisions. Such is a very bald and brief statement of a cosmogony carefully wrought out by an eminent astronomer. The theory is fanciful, but does account for some troublesome facts.

Braun's hypothesis is important as showing a disposition to reject almost entirely the theory of Laplace by one professing to restore it, and secondly as indicating a disposition to advocate an almost simultaneous creation or formation of all suns and satellites. It has not been easy to reconcile the language of the first chapter of Genesis in respect to the formation of the sun, moon and stars, with the nebular hypothesis. According to that theory the sun and stars are much older than the earth, and a reconciliation has been sought in the fact that on the fourth day the mists which had concealed the sun and stars were condensed, the atmosphere cleared, and the sun and stars made visible. But by Braun's hypothesis the condensations in the nebulous mass were virtually simultaneous, and it is impossible to tell whether the earth or the sun is the older orb. The entire sidereal system of orbs was in formation at one and the same time.

THE AGE OF MAN.—That man's appearance upon the earth does not antedate the glacial epoch, argues Prof. J. I. D. Hinds, is evident from the following facts: 1. Neither human skeletons nor implements of human origin have been found in pre-glacial rocks, although they have been diligently sought. 2. All the implements found in the quarternary rocks (glacial Champlain and Terrace) are of the very rudest workmanship, indicating the most primitive possible conditions of mankind. We may then pretty safely conclude that the infancy of mankind was cradled in glacial ice, and if we can determine the date of the disappearance of the great ice sheet, we thus ascertain the time when man appeared upon the earth. The most celebrated estimates of the length of time since the glacial epoch are those of Lyell and Croll. Lyell based his calculation upon the rate of recession of Niagara Falls and the length of the gorge below. He made it about 35,000 years. Croll's estimate was based upon his astronomical theory of the cause of glaciation. According to this theory, the glacial epoch began 240,000 years ago, lasted 150,000 years and ended 80,000 years ago. The geological facts of to-day render Croll's theory untenable, and also tend to show

that Lyell's period is much too long. Later geologists, such as Prestwich, LeConte, Winchell and Wright, contend for a period not exceeding 10,000 years. The probability is that even this estimate is too large. The proposition is submitted, therefore, in full confidence that future discoveries will prove it true, that even written history on monument and in ancient book carries us back to the very infancy of the human race.

HUME'S MOTHER.—The mother of David Hume was a susceptible woman. Affectionate by nature, she lived in the affections of her family. More than this, she was a religious woman, and it was her aim to rightly educate the consciences of her orphan children. David Hume was a brilliant lad. His success in his intellectual pursuits and studies led his mother to hope that he would become an eminent man. With this vision, like a bow of promise before her, her life had many happy hours.

But one day a shadow crossed the light of this beautiful dream. Her son avowed himself a skeptic. His mother viewed the change of his opinions with alarm, both on account of his own future happiness and his influence over others. He loved his mother. Her love and admiration for him gave him great influence over her. He determined to overthrow her religious belief, and he succeeded. His subtle, specious reasoning destroyed her faith in God, and left her without religious hope.

Hume became a leader among men and crowned himself with fame. He associated with courtly people, philosophers, wits, and men of genius. He was quoted, and multiplied his influence among men. He went abroad, roaming over the sunny provinces of France and historic fields of Italy. Returning to London on his way home to Scotland, he was met by a postman who gave him a letter. The communication was from his mother. It began substantially as follows:

"MY DEAR SON:—My health has failed me. I am in a deep decline; and I cannot long survive. My philosophy gives me no comfort. I am left without the consolation of religion, and my mind is sinking into despair. I pray you hasten home to console me."

Hume hurried back to Scotland, and when he arrived at his

home he found his mother dead. We do not know what his feelings were. We only know that had he arrived before her death he would have had no consolation to offer. He himself died jesting, and we have no moral to draw from any regrets which one might reasonably imagine he would feel in such a case. But the incidents suggest a situation to better hearts than had David Hume. There are no consolations in unbelief for the hour of sorrow, disaster, or death.

He who destroys the religious hopes of others may one day be asked to give in their place a substitute that will meet the needs of the soul. What is there to give? In these times, when opinions are changing, God's laws do not change, and the needs of the soul remain ever the same.

DR. GEORGE MIVART, a great scientist and a very religious man, says that "appearances are against a future life."—*Nineteenth Century*, Oct., 1888.

THE FOURTEENTH SUMMER SCHOOL.

BY THE SECRETARY.

THE Fourteenth Summer School of Christian Philosophy was held in the new Hall of Philosophy on the Seaside Assembly grounds, Avon-by-the-Sea (formerly Key East), New Jersey, from Wednesday, Aug. 6th, to Wednesday, Aug. 13th, 1890, the president, Charles F. Deems, D.D., LL.D., presiding. The papers were read at 11 A.M. each day, and the discussion immediately followed.

The devotional exercises at the opening on the first day were conducted by the president. The regular paper of the day was by Prof. Jesse B. Thomas, D.D., of Newton Theological Seminary, Mass., whose subject was "The Spiritual Man." The paper and subject were discussed by Rev. Drs. Horace C. Hovey, of Bridgeport, Conn., and John B. Drury, of the *Christian Intelligencer*, New York.

On Thursday morning, August 7th, the devotional exercises were led by Rev. Dr. John B. Drury, of New York. The regular

paper of the day was by Joseph Anderson, S.T.D., of Waterbury, Conn. His subject was "The Relations of Ministerial Culture to Practical Life," and was discussed by Rev. Dr. Robert B. Fairbairn, of St. Stephen's College, Annandale, N. Y., and Rev. Henry L. Myrick, of Sing Sing, N. Y.

The president announced the following committees, to report at the annual meeting on Saturday: To audit the treasurer's and secretary's accounts, Messrs. Edward Batchelor and Phoebus W. Lyon; on nominations, Rev. Drs. Wilbur F. Watkins and Robt. B. Fairbairn, Prof. Daniel S. Martin, Prin. Joseph A. Hallock, and Dr. A. L. Turner.

At the third session, Friday, August 8th, Rev. Dr. Thomas S. Bacon, of Buckeystown, Md., led in the devotional exercises. The regular paper of the day was by Prof. M. J. Cramer, D.D., of East Orange, N. J., whose subject was "The Influence of Theology on Science and Philosophy." Rev. Drs. Bacon, Deems and Anderson, Rev. H. L. Myrick and Prof. D. S. Martin joined in the discussion which followed the reading of the paper.

ANNUAL MEETING.

The annual meeting of the Institute was held in the Hall of Philosophy, Saturday, August 9th, at 11 A.M. The meeting was opened by reading of Scripture and prayer by Rev. Dr. Fairbairn. The committee on nominations, through Dr. Fairbairn, made their report, which was accepted, and the following officers were elected for the ensuing year:

President, Charles F. Deems, D.D., LL.D. *Vice-Presidents*, Alabama, John M. P. Otts, D.D., LL.D.; Arkansas, Pres. Isaac J. Long, D.D.; California, Rev. F. M. Dimmick; Connecticut, Noah Porter, D.D., LL.D.; Delaware, Hon. Thomas F. Bayard; District of Columbia, Rev. Bishop J. F. Hurst, D.D., LL.D.; England, Prof. G. G. Stokes, D.C.L., LL.D., F.R.S., Cambridge; Georgia, Isaac S. Hopkins, D.D., Ph.D.; Germany, John H. W. Stuckenberg, D.D., Berlin; Illinois, Rev. Bishop Samuel M. Fallows, LL.D.; Iowa, Thomas E. Fleming, D.D.; Japan, Jon Kanzō Uchimura; Kentucky, Hon. W. C. P. Breckenridge, M.C.; Massachusetts, Rev. Joseph Cook; Maine, Thomas Hill, D.D., LL.D.; Maryland, Edward J. Drinkhouse, M.D., D.D.; Michigan, Rev. Joseph M. Gelston; Mississippi, Rt. Rev. Hugh Miller

Thompson, LL.D.; Missouri, Rev. Bishop Eugene R. Hendrix, D.D.; New Brunswick (Can.), James R. Inch, LL.D.; New Hampshire, Rev. Henry E. Cooke; New Jersey, Pres. Francis L. Patton, D.D., LL.D.; New York, Rev. Archdeacon A. Mackay-Smith, D.D., S.T.D.; North Carolina, Hon. Kemp P. Battle, LL.D.; Nova Scotia (Can.), Rev. William Ainley; Ohio, A. A. E. Taylor, D.D., LL.D.; Ontario (Can.), Rev. Donald G. Sutherland, A.M.; Pennsylvania, William C. Cattell, D.D., LL.D.; South Carolina, Gilbert R. Brackett, D.D.; Tennessee, James A. Orman, D.D.; Texas, Robert L. Dabney, LL.D.; Virginia, Prof. Francis H. Smith, LL.D. *Trustees*, Messrs. Robert L. Crawford, William P. St. John, James Talcott, Cornelius Vanderbilt, Marion J. Verdery. *Secretary*, Mr. Charles M. Davis. *Treasurer*, Mr. William Harman Brown.

The auditing committee, through its chairman, Mr. Edward Batchelor, announced that they had carefully examined the accounts and found them correct. They presented the following statement:

RECEIPTS.

From Donations,	\$560 00
“ Membership fees,	1,594 85
Total,	\$2,154 85

DISBURSEMENTS.

Balance due treasurer, July 21st, 1889,	\$104 24
For CHRISTIAN THOUGHT for members and donations,	810 26
“ Summer School (1889),	549 00
“ Postage,	64 20
“ Printing and stationery,	103 75
“ Monthly meetings,	124 70
“ Clerical services,	398 70
Total,	\$2,154 85

The report was accepted and approved, and the committee discharged.

The secretary's report called attention to the financial condition of the Institute. \$2,154.85 have been received from dona-

tions and membership dues. There are no unpaid bills except a balance of \$609.00 advanced by the president to pay for the numbers of CHRISTIAN THOUGHT which have been sent to the members. The amount due for membership fees is much more than enough to repay him for this advance. If members would remit promptly, the Institute could do so much more.

The papers read at the Summer Schools and the monthly meetings have been published in CHRISTIAN THOUGHT and circulated among members in this and foreign lands. The journal has also been donated to seminaries and other institutions where it is read by young men preparing for the ministry.

We often hear of the good done by this literature. Ministers, especially in the west, write of the help it gives them in meeting the arguments advanced in favor of materialism, agnosticism and other forms of infidelity. From India and Japan we receive no less striking testimony. Since the opening of the Summer School a letter has been received from a prominent physician in Japan, who says that our literature would be a power to meet the rationalistic thought so prevalent there. Who will help us to send it?

That the papers prepared for the Institute reach thoughtful minds in other lands is illustrated by an interesting incident. The Hon. William E. Gladstone, of England, is contributing to the *Sunday School Times* a series of articles on the Impregnable Rock of Holy Scripture. In the issue of April 26th, he refers in terms of high commendation to what he calls "an address of singular ability on 'The Discord and Harmony between Science and the Bible,' by Prof. Francis H. Smith, of the University of Virginia," and gives at some length the professor's argument. This address was prepared for our Institute and read at its Summer School in July, 1888.

The president has been laboring for the past year to complete the Endowment Fund, and with approximate success. It is hoped that the full sum (\$10,000) will be pledged before the end of the year.

The membership has slightly increased. There are at present: Endowment members, 14; life members, 48; annual members, 434; total, 496; being a gain of 13 during the year.

OBITUARY.

It is with peculiar sadness that we announce the names of those who have left us to go up higher. Most of them were peculiarly dear to us, not only for the warm interest they showed in the Institute, but also for the relations of personal affection which they held to many of our members. Their names are as follows:

October, 1889, Hon. Jacob Sleeper, Boston.

June 29th, 1890, Prof. Ransom B. Welch, Auburn, N. Y.

July 9th, 1890, Gen. Clinton B. Fisk, Seabright, N. J.

June 30th, 1890, Rev. Dr. Turner M. Jones, Greensboro, N. C.

June 24th, 1890, Rev. Dr. Ormond Beatty, Central College, Danville, Ky.

July 19th, 1890, James M. Brown, Esq., N. Y.

CHARLES M. DAVIS, *Sec'y.*

Remarks *in memoriam* of the departed members were made by Rev. Drs. Deems, Cramer and Fairbairn, and by Messrs. Lyon and Davis.

Among the officers of the Institute was General Fisk, who had been a trustee. Dr. Deems followed the announcement of his death with a glowing eulogy, evidently from the heart. Dr. Horace Hovey related the following: "The whole world knows the main facts concerning General Clinton B. Fisk, the soldier, the patriot, philanthropist and Christian. No doubt other members of this Institute are more familiar with the general career of this great and excellent man. But it fell to my lot to know him for a short period at a time when his fame was limited to a comparatively small area. It was at the breaking out of our civil war. He was then known simply as 'Clint Fisk,' a wide-awake young man, the enthusiastic champion of Sunday-schools. He and his wife were members of the Methodist Church at Coldwater, Mich., where I was temporarily supplying the pulpit of the Presbyterian church. More than once my Sunday-school was addressed by both Mr. and Mrs. Fisk. When the war burst upon the nation, and word reached the North that those were wounded or slain whom we had familiarly known as friends and neighbors, the sympathy thus awakened needed guidance. Credit is due to Mr. and Mrs. Fisk, together with Mrs. Witten-

meyer, for originating the first organized movement for sending relief to the sick and wounded soldiers at points along the line of conflict. They obtained the use of a steamboat, which they loaded with hospital stores. This, I think, was mainly accomplished in response to General Fisk's eloquent pleading and Mrs. Wittenmeyer's tact and perseverance. The scene comes before me as fresh and clear as if transpiring within a fortnight, when Fisk, fresh from the South, thrilled his fellow-citizens at Coldwater by his narration of the sufferings of the unfortunate heroes, and appealed to our sympathies and patriotism to send immediate and efficient relief. If George H. Stuart was the father of the Christian Commission, General Fisk certainly was its grandfather."

Dr. Deems stated that it had been considered important to have an endowment, the income of which should meet the current expenses, so that all other receipts might go to the circulating our literature. A member had offered to donate \$5,000 to this purpose provided \$5,000 in addition could be secured. It was proposed to obtain fifty subscriptions for Life Members at \$100 each, and already over thirty had been secured in cash or by subscription on condition that the whole amount be pledged. Whereupon seven ladies and gentlemen gave pledges bringing the whole to an amount over \$4,000. Less than \$1,000 are now to be obtained, and we shall have an endowment of \$10,000.

The meeting closed with the singing of the Doxology, "Praise God from whom all blessings flow," and the Benediction.

On Sunday the sermon before the Institute was preached in the auditorium by the Rev. George E. Reed, M.D., LL.D., President of Dickinson College, Carlisle, Pa., from Acts xxvi, 19: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

In the evening a symposium was held in the auditorium on the question, "Is there any antecedent probability of a Divine Revelation?" A paper from J. E. Rankin, D.D., President of Howard University, Washington, D. C., was read by Rev. Dr. Joseph Anderson, of Waterbury, Conn.; one from Professor John A. Tigert, D.D., Vanderbilt University, Tenn., was read by Mr. D. O. Eshbaugh, of Montclair, N. J.; one from Prof. James W.

Lowber, Ph.D., Sc.D., LL.D., Fort Worth, Texas, was read by Capt. Geo. D. Howell, Penn. Military Institute, Chester, Pa.; and one by Prof. Edward J. Hamilton, S.T.D., Clinton, N. Y., was read by Prof. Phoebus W. Lyon, Bridgeton, N. J.

The papers and subject were discussed by Rev. Dr. Thos. S. Bacon, Buckeystown, Md., Prof. Dr. M. J. Cramer, East Orange, N. J., Prof. D. S. Martin, New York, Mr. Philip Myers, New York, Pres. George E. Reed, Dickinson College, Pa., and Rev. Dr. Joseph Anderson, Waterbury, Conn.

The devotional exercises, Monday morning, were led by Rev. Mr. Yeisley, of Belmar, N. J. The regular paper of the day was by Prof. George Macloskie, of Princeton College. His subject was "Providence and Second Causes." Mr. S. H. Wilder, Dr. Cramer, Prof. Martin, Pres. Reed and Dr. Bacon joined in the discussion.

In the evening Prof. Dr. Cramer led in the devotional exercises. A paper was read by Prof. Daniel S. Martin, of New York; on "Scientific Conceptions of a Spiritual World." The paper and subject were discussed by Profs. Macloskie and Wood and Dr. Deems.

On Tuesday Scripture was read and prayer offered by Daniel S. Gregory, D.D., ex-President of Lake Forest College, Ill. David A. Boody, Esq., of Brooklyn, N. Y., read a paper on "The Fruits of Christianity," which was discussed by Prof. John W. Stimpson and Rev. Dr. Watkins and Deems. In the evening, after the reading of Scripture and prayer by Rev. Dr. Wilbur F. Watkins, of Philadelphia, Thomas Scott Bacon, D.D., of Buckeystown, Md., read a paper on "Primitive Man," which was discussed by Dr. Cramer and Profs. Martin and Stimpson.

On Wednesday, the last day of the School, the devotional exercises were led by the president. Hon. William M. Wilson, M.C., of West Virginia, who had been engaged to read a paper on "The Church and the Industrial Revolution," being detained in Washington by official duties, Dr. Anderson read a paper on "Individuality." Pres. Deems also read one on "Heredity and Christian Doctrine."

The Institute then adjourned its summer school with the Doxology, and the Benediction by the president.

CHRISTIAN THOUGHT.

PROVIDENCE AND SECOND CAUSES.

[Delivered before the American Institute of
Christian Philosophy, August 11th, 1890.]

BY G. MACLOSKIE, D.SC., LL.D.

AS believers in Providence we hold that God preserves all things and controls all events. At the same time our recognition of second causes involves a conviction that all events have their places in chains of natural antecedents and consequents, known or unknown. It is not universally understood that these two conceptions of the world may coexist in the same mind, without rending it into a sort of psychological duality; that a Christian scientist is not necessarily only half a Christian and half a scientist; that on the contrary his faith and his science contribute to each other's healthy growth; and that even the conflict of science with faith, though sometimes injurious to both, has on the whole exercised a wholesome influence on the one as well as the other; and that the general trend of present-day thought in this matter is sound.

In order to estimate these statements we shall consider the significancy of causation in nature, the natural evidence of purpose or design and difficulties in the way of this evidence, the subservience of natural causation to Providence, and some of the problems of physico-theology.

I. *Natural Causation*, called in theological books second causes, God being the first cause. The chief generalization of current science is that all phenomena are the consequents of definite physical antecedents, and the antecedents of definite physical results; that every event is a link in a chain of natural causation, or, more precisely, is a common link uniting many

chains, being the resultant of several concurring antecedents, and the basis of several diverging lines of development; that the cosmos or universe is a closed system, no new matter or force being imported from without, none ordinarily originating *ex nihilo*, and none becoming lost or eliminated; only internal rearrangements are permitted.

The course of inductive science has been very slowly, but very successfully, tending to correlate and unify natural phenomena, and thus to bind them into a single system; to banish faith in manifold deities or demons as eking out the reign of physical causation; to reduce all to a system of dualism (the good and the evil antagonistic forces), and next to chain the evil in subservience to the good, so that men now assert that pain, struggling, even death, are not so much necessary defects, as wholesome and beneficial factors in the system. Leibnitz and the deists of early times preached a kind of optimism which was weak and has been exploded by science; but science is itself beginning to preach a new form of optimism which promises to reinforce the old theology of the Bible. The resulting unified system is variously regarded as monism or pantheism by some writers; as atheism or agnosticism by others; as theism or monotheism by those of us who recognize it as the old system taught to the ancient Jews through the prophets, and taught in later days to us through the Son of God. Physical science has been of use to theism by abolishing polytheism, demonism, and dualism; and by reducing the issue to a narrow compass, so that almost our only controversy in this field concerns the personality of God and the method of His government. Nearly all thinkers now admit that there is no room in the world for the dominancy of more than one superior Being, and that behind what is seen there may be or must be some other existence of a higher order.

The present tendency in the world of science is to enlarge the dominion of the mechanical theory so as to include all nature, organic as well as inorganic. By the mechanical theory is understood the doctrine that uninterrupted chains of cause and effect fully explain all phenomena; that even mind and spirit are subject to physical laws. In inorganic nature this view is now accepted as dominant, saving as to the origin or creation of the world. On

the subject of creation so advanced a sceptic as Ernst Haeckel negatively concedes the idea of supra-naturalism. "The process of creation," says he, "if it ever took place, lies completely beyond human comprehension, and can therefore never become a subject of scientific enquiry." It is now generally conceded that the world must have had a beginning, and this necessitates a unique case to which mechanical causation is inapplicable. It was at one time supposed that a mechanical theory of the world's mode of going would rob religion of its most valuable credentials; but now this theory has prevailed in astronomy, in geology, and in physiology (excepting psychological phenomena, and excepting the origin of life), yet the credentials of faith survive. We can still sing that the heavens declare God's glory, and that He laid the foundations of the mountains, and we can glorify Him in the contemplation that we are fearfully and wonderfully made. Even if some chemical Darwin could prove the evolution of the chemical elements with their various properties, by processes of molecular or molicellar selection, from simple originals, this would not invalidate the argument derived from their singular relations to each other, and from the correspondence and interdependence of them, as well as of all their products, and their correlations with ether, density, gravitation, etc. All these point to an intelligent, dominating controller. On the one side there is widespread reluctance to apply this principle to all parts of organic nature. Francis E. Abbot argues against it because no machine can live or grow. Dr. W. H. Dallinger insists that the force which animates tiny creatures, producing free and self-originating action, multiplication and cyclic change in each, differs widely from mere mechanical or physical force, and is a stumbling-block in the way of a purely mechanical philosophy. Haeckel himself rejects a dead mechanical or materialistic theory; makes the atoms out of which he builds the world be possessed of a soul with life, will and sensation; discards the name materialism in favor of monism, because, as he declares "of the profound truth that the real value of life does not lie in materialistic enjoyment, but in moral actions—that true happiness does not depend on external possessions, but only in a virtuous course of life." Huxley gives expression to the conviction that there are

higher considerations that materialism can reach, in his review of the ultimatum of the prophet Micah, "what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The English agnostic cannot be far from the kingdom of God, when in his advancing years he finds in the prophet's words "the perfect ideal of religion," and when he adds that "no progress of science will prove that justice is worthless, mercy hateful, or soften the bitter contrast between our actions and aspirations" (*Nineteenth Century*, Dec., 1885).

On the other side we observe earnest efforts to reduce the problems of organic nature to the same laws of mechanism which are applied to inorganic nature. Early in the present century physiological and morphological questions were made out under mechanical formulæ: human physiology was represented by systems of hydraulics, with pipes and pistons, and of different orders of levers; and life was regarded as a manifestation of electricity. Botanical works were likewise spread over with elaborate mathematical series. It is now known that these methods, though involving some erroneous principles, contained a measure of truth. The problems of the origin of life, of the production and activities of protoplasm, of the laws and processes of cell-growth and cell-division, of reproduction and sexual distinctions and heredity among plants and animals, of nervous energy, of thought and morality, have not been solved on mechanical or physical principles. But the attempts thus to solve them have greatly extended our knowledge, and have proven that there is something of mechanism amongst them, though we cannot say that it promises a complete solution. The eminent botanist, Julius Von Sachs, when refuting old notions about phyllotaxy (or the mathematical arrangement of leaves), adds the remark that we have as little cause for regretting the fancies on this subject among the older botanists as we have to regret the Ptolemaic system of astronomy. The theories that were themselves unsound, encouraged observations and experiments which ultimately brought important discoveries.

One outcome of these observations is the general law that every vital process has its basis in chemical or mechanical, that is, in physical antecedents. All students of science now admit

that the animal body, and even the brain, is a mechanism; and the only subject of controversy is whether there is not something more than mechanism, whether life, consciousness, will, morality do not belong to a different order of being. The two latest discoveries move a step onward in this matter, (1) as to sex, the discovery made by Boveri that the nuclei of two female eggs (of a sea-urchin) by combining can fertilize each other, and produce a larva. This favors the idea that the distinctions of sex are not fundamental, but for such purposes as favoring nutrition. (2) Bütschli's discovery (Feb., 1890), that a drop of olive-oil can be made to exhibit movements, changes of form, and streaming of contents, exactly as in the low animal *Amœba*; thus dead matter has performed for days movements which were supposed to be purely vital. This is termed by its discoverer "the first step towards approaching the problem of life from the chemico-physical side"; yet he is careful to remind us that the problem is not thereby solved. It is still true, as insisted on by Professor Dewey (*Presbyterian and Reformed Review*, 1890, p. 454), that the unity of activity in the living organism is incomprehensible on a *purely* mechanical theory, and that the production of life only from life, and the various phenomena of life are not yet explainable by mechanism alone.

Whilst this is true, we ought not to assume that the mechanical theory avoids the necessity of recognizing Providence. Weismann, who adopts the mechanical theory, forcibly shows that mechanism cannot be explained by chance, that besides the mechanism it is impossible not to acknowledge a teleological principle; but he adds that the governing power does not interfere directly in the mechanism; that it is behind the mechanism as its first cause, and he might have added that it is above the mechanism as its superintendent and director. Sachs insists that the mechanical view is an exalted conception of organic nature, in these weighty words (in his "Physiology of Plants," p. 601, of the English edition): "It would betray a very low level of scientific culture to see in this comparison [of the organism with a machine] a degradation of the organism, since in a machine, although only constructed by human hands, there lies the result of the most profound and careful thought, and high intel-

ligence, so far as its structure is concerned. The comparison of organic life with inorganic processes can thus only be held as a debasement of the former, if one has become so foolish as to look upon the latter as something low and common, whereas the incomprehensible magnitude and all-pervading power of nature is equally evident in both cases."

Thus whilst we are not able to say that physical causation reigns over all departments of nature; whilst some very important exceptions to this rule are not yet explained; we can say that in all probability every physical event has adequate physical causes; a doctrine which neither denies nor admits the presence of antecedents of another order. Whether, for example, life is a physical or a purely hyper-physical power we know not. But by its presence it determines the course of activity of unlimited quantities of matter. The huge oak tree has been determined, as to its existence and growth and inherited characters, by a particle of living germ-plasm in the acorn that fell to the ground a thousand years ago. This living particle was not a new formation in the acorn, but was derived by it from one of the innumerable tips of the branchlets, or buds, of a previously existing millenarian oak tree; and so on, according to Weismann's view (which on this point may be accepted as correct), the germ-plasm, like an imperishable heirloom, has descended from generation to generation, transmitting life, with the hereditary characters, through the ages. Whether this germ-plasm, acting on the same laws in plants and animals, or more probably the life within it (the "form of its activity" would be Weismann's expression), is of mechanical origin or not we cannot say. Nor does the settlement of this question greatly influence the argument which we must now consider, as to its relation to a Higher Power, and the testimony which it offers as to His Being and Providence.

II. *Purpose in Nature.* Every believer in Divine Providence will expect manifestations of purpose, or final causes as they are called, in all occurrences, and will rejoice at their discovery. Finality, otherwise termed teleology, will meet him as an ever-welcome factor in the course of nature, just because he regards phenomena as expressing the Divine will. Hence the numerous

books on Natural Theology published a few generations ago, when inductive science was brought to bear on vegetable and animal structures, and on their adaptations for useful ends. These adaptations were presented as proofs of the wisdom and goodness of the Creator. This was the idea that spurred Konrad Sprengel (in 1790) to his observations on the "Fertilization of Flowers by the Intervention of Insects." People fancied that he was mad when they saw him start on his botanical excursions, and when they heard him descant on the thoughts of God as witnessed in the forms, colors, sweets, and perfumes of flowers, all contrived to secure the co-operation of insects in the connubial ceremonies. Men could not understand, and therefore did not believe in his conclusions, until these were endorsed by the new observations of Charles Darwin and others who shared in Sprengel's enthusiasm but not in his piety.

Such investigators as Sprengel are apt to push their ideas to extremes, and to overlook the difficulties; and we need not wonder if the task of finality-hunting was sometimes overdone. Robert Stephenson, when reviewing his own design of the Britannia Bridge, remarks that his critics gave him credit for ingenious adaptations which he had never thought of. So might the Divine Being say of many of the theories that abound in the old books on Natural Theology: that leeches have blood-sucking propensities, not for any benefit to themselves, but for the sake of human phlebotomy; that pulpy fruits get no good from their luscious adjuncts, but are designed for our delectation; that floral beauty was given to promote our æsthetic tastes. The general method of argumentation was that whenever human ingenuity could discover a use for anything, this use was the very design thereof. Infidelity met these arguments with the scoffing comments that in these circumstances the design of river-estuaries must have been to afford harbors for ships, of mulberry trees to feed silk worms, of stones to build houses, of the cork-oak tree to provide stoppers for wine bottles, and of human noses to wear spectacles. But the misunderstanding of a purpose does not disprove the existence of any purpose. When the Demerara negroes interpreted the design of wheelbarrows, as being instruments for receiving burdens to be thus carried on their heads,

they were right in their opinion that wheelbarrows were designed for something, but wrong as to the special nature of the service intended.

Two great errors were developed under the old system of Natural Theology, though its fundamental principle is sound. The errors are (1) an excessive *anthropo-centricity*, as if all things existed primarily for the benefit of man, and (2) an anti-scientific *spiritualism*, as if the sole aim of scientific research was to investigate not the physical causes, but the theological purposes and relations of all phenomena. Men had come to regard the world, earth and heaven, and in some measure angels and devils, as subordinate to human interests. Whatever tallied with our interests or wishes was deemed "providential"; what conflicted with our wishes might be called providential, if regarded as chastisement or punishment, or was set down to the account of the adversary of man. The entire universe, perhaps Heaven itself, was supposed to revolve round the earth, and the chief end of the earth's existence, and of all things in it, was man, especially religious men. Whoso gainsaid this philosophy was deemed an infidel.

Now we regard it as an eminent service rendered to religion, and to human thought at large, when this narrow and selfish system was abolished. We shall still find purpose in the propensity of the leech for blood, in the pulp of the apple, in the cork of the Spanish oak, and in the form of the human nose: but in each case the benefit inures to the organism developing the particular character, or to its race; though incidentally other animals or plants may take advantage of it, and though man is smart enough to levy blackmail on a great many of the lower creatures.

The second error of the old nature philosophy was more serious, as it hindered scientific progress; nor is its bad influence even yet extinct. Men fancied that by discovering the providential design of any object, they had got its best scientific explanation; that the knowledge of its purpose dispensed with the necessity of finding out its origin. The application of the name "Final Cause" (by Aristotle) to signify the design of a thing, encouraged the fallacy, as this term gained currency by way of

substitute for "Physical Cause." By referring events or structures to Divine Providence, people imagined that the existence of the things was accounted for; every other cause was ignored; and this was held to be the most pious mode of studying nature. It was often held sinful to offer natural explanations of phenomena which had been habitually referred to the direct interposition of the Deity.

A slight consideration of the reign of natural causation may satisfy us that we do not account for an event by referring it to the divine agency: the task still remains of finding its place in the chain of natural causation, unless we can show that it is a pure miracle. "Final Cause" is no link in the chain of nature; it is a conception extern and superior to nature, one in which we cordially believe, but which does not elucidate the forces which find their resultant in the fact investigated. To invoke the *quoddam supranaturale* in place of scientific explanation, is to set our science on crutches, without any corresponding benefit to higher interests. Yet worthy men are wont to scowl at physical explanations of phenomena which they have hitherto regarded as the special preserves of the supernatural. Some will condemn Darwin because he discovered, or supposed he discovered, a physical explanation for structures which show design; and on the other side so acute a thinker as Sachs argues that by the discovery of these physical explanations, Darwin has made teleology superfluous. Our only reply to such strictures is that the explanation of the method by which an object is constructed or perpetuated does not prove that it is devoid of purpose. On the one side, a final cause does not dispense with an efficient or physical cause; and on the other side, after having discovered the efficient causes we may still have to search whether the whole are not as means towards one end, and to discover what is the end in view. The ticking of the time-piece on the mantel suggests that an object may be exceedingly mechanical (all the wheels and framework of this one were made by machinery) and yet may have a purpose or several purposes. The final-cause method, as excluding further explanation, has injured science by preventing men from grappling with problems which were fenced in by religious jealousy. Leibnitz condemned the Newtonian

theory of the heavens, and was afraid to expand his own excellent ideas on the origin of geological formations. Lyell suggested in 1833 a theory of the origin of new species, involving the origin of two or three new ones of the higher groups in a century, to compensate for others that are becoming extinct, but was deterred from working out his ideas by his fear of opposition; and it was left for Darwin a quarter of a century later to elaborate the theory. There has been too much conservatism against scientific innovations, on the part of all classes of professional men, especially on the part of scientific authorities themselves. In some cases our pious recognition of Providence over natural phenomena has unduly prevented our investigation; and this partly explains the puzzling fact that most of the brilliant discoveries in the organic sciences have been made by non-Christian investigators. The remedy for this is not to recognize the Divinity in nature less, but to recognize physical causation more.

Charles Darwin's "Origin of Species" was an attempt to find a physical explanation of design itself as a principle of organic nature. Whilst all his work shows genius, very much of it was hastily and clumsily manipulated. Darwin lived to discover and confess some of his mistakes; others of his errors have been remedied since his death. Sachs speaks of Darwin's experiments on the growing-points of plants as "unskillfully made and improperly explained," and thinks that what little good is in this author's book on "Movement in Plants" is not new. Darwin's "Theory of the Formation of Coral Reefs" is now on its trial, and we think the chances are against its survival. He also went grievously astray on the subject of religion. But the leading principle of his work on the "Origin of Species" is so near the truth, and so important, that it has transformed for the better the science of organic nature. Instead of the blind guessing of olden time, with comparisons by help of types and special adaptations and rudiments, and by mathematical formulæ which nobody understood, Darwin gave us a system of Biological Philosophy. His theory has also found its verifications in geology, in embryology, in all the branches of morphology, and even in physiology. And, lastly, it bears the significant testimonial of being fertile in

opening the way to extensive fields of new discoveries. Thus, whether true or false in its details,—and it is probably wrong in a great many of them,—it has got hold of the truth, or of something near the truth, in its fundamental principle. Darwin's theory has many gaps; it does not explain heredity; it hastily assumes the transmissibility of acquired characters, which is questionable; it does not find any explanation of the origin of variations. But his argument that in the struggle for existence useless variations are in the long run eliminated by the death of their bearers, and useful variations perpetuated by survival of the fittest, emphasizes the fact that living things are so organized as to secure the best results, as to suppress the weak and to promote robust development; that the world is like a healthy body, fitted by its own structure to eliminate germs of disease, and to further its proper vigorous growth. This is not opposed to, but in favor of design; even if we carry it to the extreme of explaining all organic life in a mechanical way. It would be no discredit to the inventor of our timepiece, but greatly to his praise, if its mechanism had compensatory provisions against its own wrong-going through changes of temperature or through wearing of its parts, and also provisions for excluding dust and lubricating its bearings. And our American boast is that we can manufacture machine-making machines, so that each of our triumphs becomes the head of a long line of descendants according to laws of mechanical heredity.

So far from abolishing the principle of purpose, Darwin's view seems to us to accentuate it more forcibly, and also to give us a glimpse of the divine method of setting it in motion. Huxley, whilst acknowledging that Darwinism abolishes the "common and coarser forms of teleology," insists that it really reconciles teleology and morphology, showing that the whole world is a product of powers possessed by the original component particles; and he cites with approval Paley's suggestion that all may result from trains of mechanical dispositions arranged in advance and kept in action. (See Huxley's chapter in "Life of Darwin.") Lyell argued that the Supreme Intelligence might direct variation in a way analogous to that in which even the limited powers of man may guide it in our artificial selection.

Notwithstanding these facts, the appearance of Darwin's work inaugurated an anti-teleological era in biology, in which it became fashionable to disregard considerations of purpose. Consequences were admitted to follow from particular collocations of structure, as purely mechanical, and presumably accidental results; but purpose was not recognized, lest it should savor too strongly of a Purposer. Even theistic writers have been afraid to insist on finality, and have taken refuge in the order of nature as the foundation of their argument. This course has been prejudicial to science, as very commonly the purpose of a structure is the best clue to its investigation. Sachs, the eminent botanist, after repeatedly censuring what he considers an anti-scientific teleology, puts in a vigorous protest (Lectures on "Physiology of Plants," I., 1) against the present anti-teleological craze, and claims the right to use the word *purpose*, which he describes as "a word which many fanatics of the theory of descent would, if possible, banish entirely from the language." Then in harmony with his exclusively physical conception of the case he formulates a non-supernatural definition of the term *purpose*. When saying that a mechanism has a purpose, he understands that said mechanism contributes to the ability of the organism to exist; and he adds that all work in physiology is concerned with the proving of such purpose (proving *functions* of parts). This is a doctrine of finality which we welcome as one in which all scientific men may concur: the Christian accepts it, viewing it in one way; the atheist may accept it, viewing it in a different way. In this respect it is like the Copernican theory, which is free of religious color either for or against us. Though neither theistic nor atheistic, purpose is here recognized as an important factor within nature itself, and we are left to our wits or our prejudices to settle its affinities. Francis E. Abbot has well shown how completely our anti-teleologists have failed to keep the idea of purpose out of their writings; it is in Herbert Spencer's definition of *life*, working hard to "adjust" internal relations to external relations, and in Haeckel's various groups of formative "tendencies"; it is in Romanes's emendation of Darwin's title, as "the origin of adaptations"; and it pervades the sensational literature about insects and flowers, with their manifold forms of "anpassung"

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or special adaptations to each other. One observer may trace these purposeful adaptations no further than the material organisms, his further progress being arrested by his anti-religious prejudice; but another will go a step further, and will maintain that so many points of adaptation and purpose imply the existence of a Purposer whose behests they obey. The man who investigates their relations from the scientific side may seem in his devotion to natural processes, to forget nature's God. Thus a student of the Edison lamp may be so deeply absorbed in its physical construction and relations as to forget the genius of its inventor and the mechanical deftness of its maiden fabricators. The lamp has a complete explanation in the physical qualities of its constituent materials, and in the properties of electricity, light, etc. But it embodies a purpose, and genius, for which the world waited long ages; and yet these are no part of the physical causation of the light it gives. It is within the range of possibility that a fortuitous concourse of particles might produce an Edison lamp with its glorious illumination, just as Lucretius of old, and some moderns following his example, have suggested as to the universe. But this is the *reductio ad absurdum* of the argument from probabilities; for nobody could ever be satisfied with such an explanation of the electric lamp, and men's expectation that the world shall continue much as it has been, shows that their minds cannot be satisfied with a theory of chance. The old view of the natural theologians regarded the world as requiring the constant interference of its Maker, like the primitive Tredennick steam-engine, with a boy to open and close the valves, the machinery often breaking down, and requiring repairs, or in danger of stopping at the dead-points; but by its quaking and snorting it impressed the whole neighborhood with a profound sense of its great power. The modern view is of an easy and noiseless, and withal more powerful machine. Mechanism and teleology do not exclude each other; as Weismann points out, the one implies the other; without teleology we could have no mechanism, but only a confusion of forces; and without mechanism there could be no teleology, for how could teleology otherwise effect its purpose? He also quotes from Von Baer the great principle that "the laws of nature are the permanent ex-

pressions of the will of a creative principle." Thus the extension of the theory of mechanism strengthens the argument from design. It represents the material world as an easy and well-regulated machine, never removed from the control of its Director, and yet never showing His fingermarks. On this view Prof. W. T. T. Dyer forcibly writes (in *Nature*, Jan. 16th, 1890): "No scientific man is, I hope, so foolish as to suppose that, however completely mechanical may be his conception of nature, he is in any way competent to account for its existence. The real problem is only pushed farther back." And he asks whether the universe is an automatically self-regulating machine, or one that requires tinkering at every moment.

III. *Dysteleology*. The theological doctrine of Providence was reached in the first instance from Scripture long before men were able to examine it from the side of scientific research. The same Scripture very plainly presents the difficulties affecting the doctrine, some of these difficulties apparently insoluble. The relation of Providence to sin and misery is the problem of problems which baffles our ingenuity. The existence of sin as well as misery needs no revelation to prove; the sacred rights of justice are conceded by everybody whose indignation is fired by seeing its miscarriage. Scripture helps us in some small measure by suggesting that things were not always as bad as they are now; by hinting how we have come to be under a mixed system, of evil as well as good; by declaring that God does not cause, but on the contrary forbids and condemns the evil, that the most that His providence does is to permit its existence and to employ it as just punishment or as profitable chastisement. It may be objected that the cause of the cause is also the cause of the effect: but this principle is true only with suitable qualifications; and in the present case there intervenes as part of the intermediate cause the freedom of the creatures, a qualified independency, which enables us to impute the evil ingredient of the acts and the responsibility directly to the free agents, and only indirectly or negatively and permissively to Divine Providence.

The natural phenomena grouped by some recent authors under the caption of *Dysteleology* involve no new principle; though they enlarge our view of physical evil, and seem like a

new discovery to critics of Providence, who are eloquent in drawing out the list of defects and dislocations. This dysteleology is urged against us, as a sort of inverted teleology, representing the world as a very badly constructed machine, with conflicting forces, and systems of destruction essential to the working of the whole, collisions and waste at every turn, and all the living creatures hurrying to death. If the persons who urge these facts against a Divine Government were to admit the existence of moral as well as physical evil, their case would be greatly strengthened. But all this is only a restatement, with new illustrations, of the old unsolved theological problem.

We must admit that if the decision of the entrance or exclusion of evil had been submitted to us, we might probably have recommended a different arrangement from the existing one. But possibly we should thereby have aggravated the malady. Bishop Temple wisely observes that the theory of evolution here helps us, by suggesting that we are looking at a work not yet finished. Nature is now only in course of development, and hence its imperfections are necessary incidents of the unfolding of the design. Dysteleology has served to dissipate the optimistic dreams of Leibnitz and the old Deists, dreams that were never helpful to faith. And Revelation teaches us that all this mixed system is preparing the way, through Providence working in grace, for a future age of perfect blessedness.

Both the Christian religion and modern science cast some glimpses of light on the dark subject of evil. Irregularities, defects, sins, and sufferings are not entirely bad, and are not absolutely independent of law. They give wholesome discipline. When plants or animals find food without trouble, they usually degenerate, lose their beauty, their organs of sense, and their vigor. It is good for them as for man that they bear the yoke in their youth. Also the apparent abnormalities of nature are found to follow rules appropriate to themselves. Accidents by land and sea, conflagrations, even crimes, obey the laws of averages: the uncertainty of human life is subject to probabilities as to its duration: and these chances and casualties are so rigorously regulated by Providence, that we can establish tables for fire- and life-assurance, for insuring against accidents by railway,

and against loss at sea; and we can foreordain within reasonable limits the necessary provision of prisons for the quota of criminals. Thus there are rules—and presumably a Ruler—controlling the very disorders of nature: and hence our dysteleology is nothing else than a special branch of a wider and higher teleology. The facts are not anti-teleological, but hyper-teleological, being included in a higher order of Providence. Just as the doctrine of conservation of energy cannot be directly proved, but all things seem to point to it as a general principle; so is the argument for teleology; even seeming exceptions confirm it, and the more deeply we question nature the more general is its rule. A. R. Wallace calls attention to the fact that animals in a state of nature are not rendered miserable by their constant liability to destruction; that they usually meet with an easy death. And it is now argued by eminent biologists that the dominancy of death is a beneficent provision, securing a healthy succession of individuals, and on the whole promoting the vigor and happiness of the creatures. There is indeed widespread waste, as when a plant which needs one seed for its propagation, bears thousands which fall to its neighbors. But this is a happy waste: the plant has plenty of water and air and sunshine, and is nothing the poorer by reason of its exuberant fertility; as the lambkin is nothing the worse for the frisking which seems to involve a great waste of motor energy.

IV. *A Scientific Theory of Providence.* We are now in a position to take a scriptural view of physical science, and to employ this for formulating a scientific theory of Divine Providence, that is, of the method of the divine government.

The believer in personal deity will hold that the method of creation and providence will be found as wonderful as God Himself is great, and as the ends reached are good. Since the means depend on the same Providence which fixes the ends, they will be consistent with God's character and will be suitable for the ends in view. It might indeed be held that it is impossible for man without the help of revelation to discover God's method of working; and this view would have been plausible three or four centuries ago; but the fact that we have attained a considerable knowledge of natural operations proves its partial unsoundness;

proves that the revelation in nature itself may here assist us. The believer ought also to hold the important principle that ordinarily the ends or designs of Providence will be reached only through the use and application of the means. Some theological writers are afraid cordially to acknowledge this axiom, lest it should be employed as an argument against the possibility of miracles: the *Confession of Faith* emphasizes both the general law and the exceptions to it. "God in His ordinary providence maketh use of means, yet is free to work without, above, and against them, at His pleasure." Elsewhere it illustrates the rule by declaring that under the divine government the liberty or contingency of second causes is not taken away but rather established. Those who hold the doctrine of divine foreordination urge that the predetermination of an event carries along with it a predetermination of the means necessary thereunto, and also carries along with it a determination that the event shall be reached only and exclusively by the instrumentality of the appropriate means. Now the same reasoning applies to the providential administration of the world; the many events combining to fulfil the scheme of executive providence stand to each other in various relations, as means and ends, as merely concomitants, and as necessary or fortuitous or free; and whatever be their character relatively to each other or to chains of physical causation, all their properties are preserved and operate under the regime of Providence. The same principle is recognized among non-Christian philosophers as "determinism." At this point theists and non-theists are in substantial agreement. The theist not only admits, but urges the view that nature goes on its course as freely and definitely as if all the forces were in it, and no providence over it. But he also believes, on what he regards as sufficient evidence, that in its own method of working, and in the co-ordination of its parts, there is evidence of a Supreme Being who is the author of its activities and who can use it according to its own properties for the fulfilment of His pleasure. The theist does not regard the laws and forces of the world as self-existent, independent things; but he finds in their correlations, in the correlations for example of green grass with the ether (whose light-waves enable it to manufacture starch), evidence of

a unifying and controlling Sovereign. Whilst he admits a few special cases that are apparently or really exceptional, he is heartily loyal to the supremacy of natural law in its own sphere. The Bible is as emphatic as an agnostic in its insisting on the supremacy of "the ordinances of Heaven," the religious expression for the *laws of nature*. These ordinances are not capricious and fickle oscillations of changeable beings like ourselves, but are the appointments of Him with whom is no variableness. Hence it comes that the laws of nature when viewed from the religious side, are the steady and normally unalterable method of the divine administration.

This is an important truth to urge upon Christian people, who have often stumbled at it, and have deemed it impious to investigate certain orders of phenomena, who have at times condemned the examination of the structure and physiology of the human body, of the mechanism of the heavens, of the geological structure and development of the earth, and have resisted advances in arts, in medicine and in science, because of a supposed irreligious tendency, and who on the other hand have spun out systems of science from the verbiage of Scripture, in total disregard of the Biblical exhortations to examine for ourselves the divine handiwork. The errors of well-meaning individuals and communities in these directions have been numerous and hurtful; and we still retain a large share of such errors both in kind and in measure. Inductive science is an attempt to carry out the Bible command that we should examine the works of God. Many investigators follow it for its own sake only, having no regard to God or His Word; the Christian comes to it with a love for the works of nature and with a double love because they are God's works. Scripture sets before him the great end, all things for God's glory, and also the fact that there are subordinate ends preparatory thereto; and fears not to ascribe all events to the hand of God. At the same time it leaves us to our wits, to our hypotheses and scientific modes of testing, to fill out the schedule by investigating His method. The book of Job, the writings of David and Solomon, the teaching of our blessed Saviour encourage us to these researches: "Consider the lilies how they grow," are the botanist's marching orders; the grass on the

mountains, the hart by the water-brooks, the coney by the rocks, the ants storing their grain, the treasures of the snow, the terrors of thunder and lightning, leviathan, behemoth, the horse in the battle, the cedar of Lebanon, the hyssop by the wall, the heavens garnished by the spirit of God, and by the same spirit the face of the earth renewed, the wild waves of the tempest at sea and the mariners at their wits' end, all these expressions, and many others, bring us the fresh breeze of nature and have the true scientific ring. Nor does the Bible ever warn us against the study of nature, as if it were nervously afraid we should thereby become atheists; though it does warn us against being spoiled by any man's "philosophy" (Col. ii., 8). (The "science falsely so called" of I. Tim. vi., 20, does not refer to physical science, and is differently translated in the Revision.) So far as Scripture speaks we are at liberty to follow tentative, even wrong methods in scientific investigation, that we may find whereto they lead, and may peradventure stumble on the right track. If scientific men use their genuine or supposed discoveries as a basis for atheistical inferences, they must be held responsible for their atheism, and yet the scientific basis may be in itself neither morally good nor evil. A study of the history of physical research brings out the extraordinary truth that nearly all important discoveries have been made by methods which in the first instance were only guessing, and which often involved a good deal of blundering, and generally took advantage of the scientific right to go wrong, to follow some track when the correct track was not yet found, which disregarded all monitions against speculating as a kind of theological heresy. The investigator is groping in the dark, and glad enough if a single ray of light reward his perplexities, finding out and correcting the errors of others and of his own previous labors, at the same time apt to fall into new errors, fighting his way through phalanxes of men who without sympathy or knowledge of his subject, fancy that their high position or book-knowledge gives authority to their opinions on his researches. What the popular critics of our work are usually fighting for is the obsolete science of a past age which colored their interpretations of Scripture and their views of Providence, and which they find it hard to abandon.

Great men of each generation look through the scientific spectacles of their time at questions of divinity or philosophy, and are slow to see without color or distortion new propositions. One generation accepted astrology but condemned the mechanical astronomy; another saw the new astronomy to be right, but were embarrassed at the incipient geology; after long struggles the new geology won, and the difficulty was shifted to the physical view of physiological phenomena; this view also in its turn came into partial favor, and the contest was maintained over the origin of species by natural processes. All the older controversies seem to each age of small moment, but the present issue is always vital. Now we regard all this system of vigorous criticism as by no means an unmitigated evil. It is good for scientific investigators that their work is sharply watched by competitors and by adversaries; thus they have to bring out and marshal solid evidence, and when necessary to amend their theories, so that they may tally with facts and may compel acceptance. Step by step in this fashion, and often after some false steps, the general cause of scientific truth has marched onwards. So reliable is the general result that the civilized world is now dependent largely upon science for its comforts; to science we owe our medicines, anæsthetics, antiseptics, methods of vaccination and hygiene, dyes, modes of travel and correspondence, of illumination, picture-taking, our bridges, our ability to forecast the weather, and the whole arts of printing and machinery. To have stopped scientific speculation, to have limited our theories so as to preclude all error, would have killed Hercules in the cradle, would have prevented our learning anything of the divine method in nature, and would have perpetuated the dark ages, with men's faith in witches, elixir, alchemy, the horoscope, and in the extraordinary medicaments of the past. We may thank God for brave men who in defiance of authority searched into the arcana of nature, and we ought very jealously to guard against ourselves perpetuating the old system of repression of inquiry.

The Biblical doctrine of Providence teaches us to regard the forces of nature not as competitors with, not as supplementary to, but as interpreters of the divine method of working. We

are not to understand God's sovereignty as involving any collision with, or nullification of the laws of the world's constitution. These laws are His laws, established and executed by Him, directed and used by Him without His doing violence to their own character. Under His government their necessity, liberty or contingency (so far as contingency can occur) is not taken away, but rather established. Men and beasts and plants, and inanimate nature, by their own necessary activities, and also by their spontaneity, where they possess this quality, even by their waywardness, or perversity, or collisions, carry out the behests of Providence. There are not independently antagonistic principles at work, as if darkness and light were opposing demons; but darkness as well as light, the agencies of nature at all times and in all places, in its historical and cosmical infinity, are constituents of a single system. The scientific phrases, continuity, conservation of energy, uniformity of nature, when properly understood and limited, give the secular view of this truth; and this fits easily into the religious conception of a Supreme Being of whom are all things and for whom are all things. These principles ought to be welcome to the student of Biblical theology, who has marked the unity, and at the same time the evolution of doctrine throughout the various ages and dispensations. These old familiar topics of theology are beautifully illustrated by the developments of physical research, and also by recent enquiries into general philosophy and sociology.

But the problem here confronts us, how can the Divine Being operate upon, so as to guide natural forces? This question has long exercised philosophers: Malebranche approached it with his occasional causes; Leibnitz endeavored to meet it by his less satisfactory theory of pre-established harmony; others have invented notions of concursus; very often ignoring any real energy in second causes, and verging on a pantheistic conception of God as the only worker. But it seems to us easily established that the problem is from its nature insoluble; that it is a more complex form of another problem which is universally admitted to be beyond our skill.

This other problem is to explain how the mind of man or beast can act on the bodily organism, and through it upon the

external world. Here is a case of an immaterial something—whether mind is nothing more than a function of the cerebral molecules does not explain the case—an instance of our consciousness operating on dead matter external to us, and through it operating upon the consciousness and will of others, where there is an unfathomable gulf within our own constitution. Men of different schools, Tyndall as well as Kant, insist on the impotency of human reason to bridge over the chasm between mind and body. So long as this problem surpasses our skill, the other problem of how the divine will can operate upon nature must be *a fortiori* insoluble. All that we are asked to do is to admit that God can act on matter and spirit at least as directly as I can act on them, as my own will and consciousness can act on them, and that He can do so more universally and more powerfully, in harmony with His infinite greatness. My free will acts on nature according to its own laws, uses the free will of a fish and the physical properties of the fishing tackle as well as of my bodily organism, so as to impale the fish on a hook. All that the doctrine of Providence demands is to concede to our Maker a spiritual sovereignty over nature on a large scale, like that which we ourselves exercise on a small scale. It is impossible from the physical side, from the study of the organism, to reach the phenomena of mind; we may detect the flow of blood to the brain, and expenditure of matter concurrently with the exercise of thought, and may determine electric currents and lines of transmission in the nerves and muscles; but from the physical side we cannot by our searching find out mind. How much more impossible must it be for us from the physical side to find out God, or to catch the impress of the Great Spirit in the movements of nature's machinery? The objections and difficulties suggested against belief in the Divine Sovereignty over the world, will all of them as directly apply to the fact of man's own control of natural forces. Nor will it avail to urge that the human soul is, like electricity, very intimately associated with the molecules of matter; because the Divine Being may be equally close in His relationship to its molecules, a view that is involved alike in the heterodox theory of pantheism and in the Christian doctrine of the divine immanency. These two views

coincide in recognizing the omnipresence of the Deity with and in all His works; but the pantheist confounds things that are distinct, imputing intelligence and divinity to the atoms, whilst the theist introduces the scientific principle of differentiation between matter and God, and recognizes in God the one great spirit, filling and governing the universe, controlling all matter and all its atoms and forces.

This is the scientific theory of Divine Providence. The religious view of nature presents to us a divine method, appointing great ends, and ordaining appropriate means for attaining such ends, and establishing a nexus between the means and the ends, so that in ordinary cases the ends shall not be reached without the use of the means. Scientific research sets itself to discover what are the means employed, and how their intervention leads to the great ends in nature; it sees in animal organisms a hyper-physical or spiritual department, closely associated with and operating upon the material environment (the bodily organism and external nature) in a way that it cannot explain, though it cannot doubt this interaction; it is therefore prepared to believe that similarly but in a higher way, there may be a Great Being above the world, Himself spiritual, and operating upon the world; one in whom we live and move and have our being. We are at the same time taught that the manner of His operating upon and controlling these second causes must for ever remain inscrutable, as its discovery would involve a materialistic access to Him whom no man ever hath seen or can see.

V. Applications of the Theory. 1. To Problems of Physico-theology. In the interaction of physical science and theology we are often treated to displays which prove ignorance of the laws of the combat and which work mischief to both causes. The scientist who seeks popularity by shooting up atheistical sky-rockets damages his own cause, by provoking the jealousy or hostility of the best elements of society. The great difficulty under which scientific progress now labors is a popular conviction that some of its conspicuous representatives fancy they have a mission to dethrone Christianity. This operates by preventing Christians from becoming investigators of nature, by securing

their patronage of dead languages as means of study, instead of the living realities of the world, and by inducing them to hold original research and all new theories as suspect. The jealousy which naturally confronts errors in theology is thus made to include at the same time all novelties, however valuable, in science.

On the other hand the theist damages his own cause by unjust criticisms of science. If he think that current views are wrong he is welcome, himself or by others, to have them re-examined and the truth established. If he succeed in getting proofs that will overcome the force of the counter-evidence, no concert of scientific men can oppose him. It is a mistake and most unjust to suppose that science-investigators are a ring of conspirators, united to suppress a re-examination of the case: the whole spirit of science favors the freest enquiry, and a man is ennobled who succeeds in confuting or in amending cherished views; but he must do this by honest work that can make good its claim to recognition.

In order to refute or to establish a theory it is not enough to show that its tendency is evil or good. The most important discoveries have been denounced because of their assumed irreligious tendency; but however offensive and injurious the tendency, we must receive the doctrine if properly justified by the appropriate evidence of its soundness. The question is whether it is true or false, not whether it will make men better or worse. It scarcely ever occurs that we are able to determine whether the tendency of a scientific doctrine shall be prejudicial to faith or not; many theories at first deemed nihilistic have proved in the end to be indifferent or even helpful. Furthermore we all accept many doctrines about the world and man, which we know to be valid, though in our short-sighted judgment they are the reverse of helpful to religion. We admit, for example, that many men of great learning are sceptical, though we believe that this has a bad tendency. The element of tendency, good or bad, may call attention to the importance of the issues, but it is unlawful to let it bias our verdict.

2. The problem of the Answer to Prayer presents no difficulty under the view here taken. There is nothing in science to exclude the view that there may be a Being above the world, who

can hear us, and can operate more powerfully than we can do for the granting of our petitions, and who furthermore may be of a benevolent disposition, and may find pleasure in thus answering our prayers. On the contrary, there is a great deal of good testimony to confirm it. The difficulty experienced on the subject arises from the misconception that it involves perpetual miracle-working. But many of the most marvellous manifestations of Providence in Scripture and outside of Scripture do not indicate anything miraculous. We do not believe in a system of answers to prayer—such as some advocates of faith-healing claim—by ignoring or opposing the laws of nature; the Apostle Paul had no such power as to a thorn in his flesh, or as to his sick friend Trophimus. Nor should our faith in prayer lead us to reject natural medicines. The employment of tried remedies ought to be sanctified by prayer to God as well as by the careful supervision of the physician; and after recovery we ought neither to be ungrateful to the earthly physician nor to withhold our acknowledgments from the Heavenly Healer. No miracle is required in such cases, though in a few special instances miracles may have been used. The stores of Providence are in ordinary cases ample, without extraordinary efforts.

Another point often overlooked as to prayer is that the mode of answer is to be settled by God, and not by us. It would be a dangerous act to pray, if we always received just what we ask for: as it would be dangerous to children if their parents always granted their requests. But we have to give thanks for kind refusals of the answers, and often for answers different in kind from our petitions.

Subject to these considerations any objection laid against our faith in the answer to prayer will equally hold against the possibility of an earthly sovereign granting the petitions of his subjects. If we can use the powers of nature to effect our desires, so can God in a far greater measure.

3. The possibility of miracles cannot be negated by an appeal to the laws of nature, unless it be shown that miracles are necessarily in conflict with such laws, and also that the laws known to us exhaust all the properties of existence. Many of the miracles of the Bible are declared to run in the line of, and

to have been worked by the aid of natural law. Some men have pushed this principle to an unwarrantable extent: but in a limited measure it is sound. Floods and fire and brimstone "from the Lord out of Heaven" have wrought devastation outside as well as within the sacred record: an ark used to save human life, a wind opening a way in a shallow arm of the sea, a river rendered fordable through a blockade, "a great way off, at Adam, the city that is beside Zarethan" (Josh. iii., 16, *Revised Version*), young men thriving better on plain vegetable food, "pulse," than those whose supplies came from the king's table: in such cases the Bible leaves us in ignorance whether there was a miracle or not, emphasizing the Providence, and not concerning itself as to whether we should make out miracles by implication or should apply naturalistic methods of interpretation. Some eminent men have been foolish enough to suppose that the more stupendous we make the events, the stronger faith do we show: or, according to Bacon, the more irrational and incredible any divine mystery is, the greater the honor we do God by believing it. But the Scripture does not take this view: it is economical of its wonder-working: some of its leading heroes were not miracle-workers; and it never gives wonders for the sake of astonishing or puzzling people. Some of the events recorded, as the original creation of matter, the creation of life and of a soul, the giving of revelation, predicting the future, and raising the dead, are not explicable by any natural laws known to us. The first of these cases was unique, and must of necessity have had a law of its own. As to revelation it is so difficult to believe in the existence of God and yet to exclude Him for ever from making known His will to men that the usual drift of skepticism is not to deny the inspiration of Scripture, but to tack on to it the ebullitions of human genius as equally instances of inspiration. A. R. Fiske, whilst fighting against the supernatural, yet recognizes a reasonable theory of "providential supervision" over Scripture, a concession which, as A. J. F. Behrends argues, "covers the essential claim of normal orthodoxy" (*Forum*, 1890, p. 375). The extraordinary freedom of the Bible from the well known popular errors of the ancient Jews, is an unanswerable proof of some form of divine superintendence. The raising of

the dead is supposed by Bishop Temple to be not essentially anti-natural, but rather an antedating of what is to occur hereafter at the general resurrection, under the operation of a general law. We know not why the physiological forces of our body move only in one direction: yet we see many examples in nature of dry and withered organisms seemingly reversing the order, becoming revived and resurrected under appropriate conditions. But we have not found the real explanation of these things. The theist will usually concur with the agnostic in his decision against the occurrence, under ordinary circumstances, of miracles. The craving for miraculous manifestations is as unhealthy, in a religious sense, as it is unscientific, and is characteristic of an age of intellectual imbecility. It is only in very peculiar cases that the proper occasion, the *dignus vindice nodus*, for such interventions can occur. At the first origin of matter, as of life, at the giving of a dispensation of salvation, at the advent of the Redeemer, in sending a revelation of God's will, and at the end of the world, miracles may be expected, and their absence would be a cause of perplexity. Men could scarcely believe in such events if there were no evidence consonant to their unique character. Even the heathen have had to justify their superstitions by inventing miracles (very unlike those of Scripture), and David Hume reproaches the Christian's God because He did not secretly work a miracle on the child Caligula, which would have given the Romans an imperial saint instead of a cruel tyrant. The circumstance that no miracle has been observed within our experience is no argument against its possibility under another kind of experience; and the evidentiary value of Bible miracles depends on their unique character, on the grandeur of the system to which they are incidental, and on their being extern to the range of ordinary experience, ancient as well as modern. Even so we do not regard them as necessarily exempt from the order of natural causation; they were instances of God's working in a special way upon nature, and this is all we know, saving that in some cases it is suggested that natural forces co-operated in the development of the divine purpose.

4. Belief in *Providential Creation*, that is to say, in the redistribution of matter already existing, by the interaction of nat-

ural causation under the divine supervision, whether sound or not on its merits, involves nothing of an atheistic or anti-scriptural character. Many people believe, not without substantial evidence in nature, that the sun and planets were produced from nebula, that land and water were divided on the earth, and the land arranged in igneous and stratified formations, with fossils, by the long-continued operation of natural forces, and that vegetable and animal inhabitants were produced and multiplied by similar processes of natural evolution. These theories seem to be hinted at in the sacred record, which speaks of times of chaos followed by distribution of land and water, by the earth putting forth grass and trees, and the water bringing forth abundantly the moving creature. We may have to assume a miraculous production of life in the first instance, not because the Bible indicates this, but because there is no evidence in nature of spontaneous generation. If animals and plants could arise spontaneously, as the old divines supposed, and as crystals now arise in the proper solutions, even the origin of life would have required no miracle. It is possible that at some other stages, as between plants and animals, and in some instances where breaks remain in the chain of life, something special or supernatural may have occurred, whilst normal cases would have arisen in conformity with the general course. The record in the Bible contents itself with mere suggestions of the natural processes; but so strongly enforces the doctrine of the divine guidance, that some people have fancied the whole affair was supernatural and that God was the only actor. The scientist may by his own methods so fully trace out the natural course of development, as to forget the divine element in the case. The complete theory will include the physical and the divine, each contributing its own part.

Whatever may be the scientific merits or demerits of the various theories of evolution, we do not see how they can weaken the theistic argument. There is certainly nothing irreligious in our effort, by the help of the nebular, of the geological and the evolution theories, to discover the method of the providential or secondary creation; as on the other hand there is nothing unscientific in the Biblical writer who, merely hinting at second

causes, ascribes all things to the Word of God. And beyond controversy we ought not to make the excellency and self-sufficiency of the natural system a ground for arguing God out of His works. Both the divine and the naturalistic theories of the world are true, each in its own sphere, and each reserving the rights of the other.

5. We have yet to consider the bearing of science on the question of the Origin of the Human Race. Whilst all our physical organization brings us close to the monkeys, and especially to certain Old World species, there is no historical evidence of our derivation from them, and after a great deal of searching no trace whatever has been discovered of intermediate forms. Hence from the side of science, as Claus says in his great work on zoology, the view of man's derivation by natural selection from human forms, "is only a deduction from the Darwinian theory." As the theory itself is largely empirical, the causes and limits of variations and of heredity being unknown, the right to make deductions ought to be exercised with caution. That there has been something special in this instance is as probable on scientific grounds as it is indicated in Scripture.

The man of science may attempt to explain the anomaly of the case, by supposing that there must have been a quick kind of development here, such as is not unknown to science. He will be led to this view by the consideration that an intermediate form, such as Haeckel's hypothetical *Alalus*, would not be viable in the struggle for existence. All specimens above the apes must have quickly perished, saving a few that accomplished a very rapid evolution up to the dominant plane of humanity. The believer in the Bible could accept this view, as the scientific expression of the record that man was a special case of providential creation: he might suppose that the course of evolution was in this instance guided and expedited by God; and that the creature thus developed, like other species "of the dust of the ground," was further endowed with personal, intellectual and moral qualities, which formed in him the divine image, and foreshadowed his immortality. This view, though only provisional, would conform to present attainments in science and theology. People of all schools of thought could accept it as in harmony

with contemporary knowledge of prehistoric man; and beyond this stage, revelation supplements our ideas, by clearing up what is otherwise dark.

FRUITS OF CHRISTIANITY.

[Delivered before the American Institute of
Christian Philosophy, August 12th, 1890.]

BY HON. DAVID A. BOODY, BROOKLYN, N. Y.

IN this humble discourse, I cannot bring to you the researches of the scholar. I cannot summon to my aid the great learning of the distinguished men around me, with which to trace the progress of Christianity through its life of nineteen hundred years. I cannot in any instructive way compare its merits with the religions which preceded it and with those contemporaneous with it. For me to enter upon the domain of the churchman, the student, the specialist, would be like attempting to repaint the works of the great masters. I may presume to speak only, as, at this day, any one from the multitude may speak, testifying to those things which every eye can see, and rejoicing in those things which every heart can feel.

Neither is it necessary to my purpose to use as foundation work statistical material referring to the constant increase in church building and church membership, the great activity in foreign missions, and the enlarged contributions for Church work. These facts are patent to all, and their evidence not overlooked by any. They may not, however, be the most reliable evidence of the spread of Christianity, as they surely cannot be considered its best fruit. Our Saviour made no effort to impress His teachings upon governments or customs.

He led the human thought into no department of scientific exploration. He gave no instructions in letters or art. What need of this when His teachings went back to the source of conduct and were able to fashion the purpose of life. What need that He should urge the joy and dignity of philosophical contemplation when He was filling the world with the profoundest thought; when He was revealing the very light of God. What

need that He should fashion governments when He was regenerating men from whom governments come. Christianity deals with the hearts of men, regulating their motives and purposes. We can most accurately trace its progress in the world by noting its influence upon individual lives; the power it has in changing the purposes of life, in suppressing evil tendencies, in creating higher ideals, and in bringing to the knowledge of mankind a spiritual sense, which, in a way before unknown, lifts man toward God.

We discover the fruits of Christianity, not so much in the landmarks which it has erected on its way, as in the principles which have inspired its work; not so much in concerted action as in individual lives; not so much in its plant as in the motive power which impels its machinery; not so much in the zeal and courage and sacrifice of the crusades as in the humble wisdom and trustful faith sufficient for all the experiences of life.

Following the ancient religions, following the profoundest human philosophies, and the rarest intellectual cultivation, we have seen the world retrograde and men come to the heritage of darkness.

But since the advent of Christianity whatever progress the world has made has been guided by Christian principles. Since that era no nation has broadened and made lasting its influence in the world, that has not recognized in some form that faith. And for many centuries the people of no nations save those which recognize Christianity have been known as leaders in the realms of thought or action.

Christianity has not only inspired the hearts of men, it has quickened their intellects. It has lifted them to a higher plane of thought. It has not only broadened their contemplation of duty, but enlarged their capabilities. The being who believes he has a relationship with God, that he is destined to see His face and live in His presence, that he has beyond this life an existence immortal, cannot be content with the thoughts and occupations which satisfy Greek philosophy or Buddha faith.

If he is a child of heavenly care and love he cannot rest without showing the stimulus of this faith among men. If he is destined to a grander intelligence than earth can afford, he can-

not remain in intellectual idleness here. If this life is a discipline, a preparation for immortal experiences of knowledge and joy, surely it cannot be a place for rest.

No illustration is needed to show that Christian nations are the leaders of the world. This is true although the individuals themselves may not always walk conformably to its teachings. They do not always realize how much they are indebted to the stimulus of Christian knowledge and faith in the midst of which they live.

The fruits of Christianity are not those alone which result from direct Christian purpose. Christianity begets mental activity, establishes standards of thought, judgment and duty among which men live and plan in endless activity, work and die without realizing the source of the influences which have determined their careers. The energy which is to-day moving the people of this great nation along the line of material achievement, may have been fostered by the conception of those divine truths which lift and strengthen every element of manhood.

The courage, the patience, the fortitude so necessary in every great work of life, and so prevalent among the people of Christian nations, may have had the same divine origin. We point to the church, the school, the asylum, as fruits of Christianity. Who shall say that we may not also point for the same purpose to the activities of men, to the monuments of their labor and their wisdom, to the marvellous products of this grand age. Could we look into the homes throughout this land to-day and read the hearts of the young we should find a thirst for knowledge, we should find the kindling fires of enthusiasm, we should find all that is needed to carry forward the grand work of the present generation.

All this is not born of pagan indifference, all this is not spurred on by necessity. It is the fruit of lofty conceptions of duty. It is the heritage of ancestral thought inspired by the grand conception of a Christian civilization. Christianity not only controls the heart of the believer, it quickens thought and broadens life wherever its influence falls.

Christianity at its advent encountered the Roman civilization then dominating the world under the effect of which the individ-

ual represented only a numerical unit. The religions of the day had given little dignity, and no sanctity to his character and governments, little protection to his natural rights.

Men found no explanation for the need of discipline and sacrifice and little hope in this life or the next for the rewards of well-doing.

Governments were neglectful and cruel. Men were selfish and indifferent. Philosophy failed to satisfy ; governments failed to protect ; religion failed to explain.

Christianity came. Not with armies, not with human law, not with great learning. It came to the individual as precept, promise and revelation. It came to guide individual conduct. It came to proclaim the greatness of life, to reveal its fatherhood and its destiny. It came to give an individual character and dignity and divine relationship to man, new to the world. Christianity brought to the world new principles and new methods. It dealt with the individual, enlarged his importance, recognized his inalienable rights, made plain his responsibilities, revealed his destiny, and made him the object of divine care.

This conception of man has marked the progress of succeeding ages. When but faintly realized, the level of thought and deed has been low. When more largely comprehended, the fruits of an advanced civilization appear. We talk of our civil liberty without always realizing how much we are indebted to the spirit of Christianity. We talk of equality before the law, inalienable rights, manhood suffrage ; when were these principles enforced before Christianity taught them ? We celebrate our national independence, we cherish our personal liberty, our rights of conscience. Whence came the spirit, the teaching, the inspiration of all this, if not from that source which moved the hearts of martyrs and divines ?

There is to-day throughout the government of all Christendom a principle which is working in favor of larger measures of justice and broader views of humanity. It comes in conflict with traditions and habits and princely prerogatives. It meets avarice and selfishness and the lust of power. It sometimes suffers defeat, but it never perishes, it never becomes disheartened.

It is the everlasting principle which the Christ of Christianity

proclaimed, when He said "whatsoever ye would that men should do to you, do ye even so to them." This is the moral guide-post which Christianity has set in the world for the guidance of the ages.

There are principles of action in the world to-day which laws do not formulate, up to the standard of which legal enactments cannot reach. They are the reserve forces of our civilization ; they are the home guards of life and liberty ; they are the fruits of Christian wisdom, mercy, charity and love.

It would be interesting to note the fruits of Christianity in special channels of human thought and in the noblest expressions of feeling. We should see its grand conceptions in the cathedrals of mediæval times. We should see its regard for learning by being for centuries the conservator of the world's knowledge. We should see the honor it paid to virtue in the rigid lives of its devoted monastics. We should observe in later times the finer commingling of its faith, intelligence and humanity in the great practical works of life. Christianity has established schools, protected the weak against the strong, cared for the young and the old ; denounced every form of evil and oppression, taught charity, humility and love.

In the earlier ages of Christianity, before the popular mind had grasped its truths, it was natural that pronounced modes of expression and of teaching should prevail. Men had been lifted into grander conceptions of duty and destiny than the world had ever known before. These thoughts were emphasized in architectural designs, in majestic proportions, in lofty domes, in spires reaching towards Heaven. The necessity for individual regeneration, the triumphs which follow personal labor and self-denial, produced the cloister and the monastery.

Persecution and Moslem sacrilege also forced into activity crude types of duty and heroism. All this has been passing away with the centuries. Physical conflicts have ceased ; the senses no longer need the stimulus of artificial helps. Man's vision has become clarified. Homes have become temples, and learning and devotion adorn the secular walks of life. The world no longer needs the rugged manifestations of Christian knowledge and faith known to the early and middle ages.

The breaking-up plough has done its work in the soil of superstition and tradition. The seed was planted amid scenes of danger and suffering, and watered with the blood of martyrs. Its fruit is the spiritual stimulus of mankind to-day. Wherever there is an awakening into new political life, wherever men are breaking away from old forms of servitude and struggling for a higher, a more just and humane national life, there may be found the work of Christianity. Wherever the brotherhood and the equality of men are proclaimed there will be found the spirit of Christianity ; and so descending into special channels of labor and noting progress in specific ways.

Wherever woman has been dignified, lifted into walks of greater usefulness and independence, and made equal with her brother before the law ; wherever children have been most tenderly guarded by legal enactments ; wherever systematized methods have been adopted for ministering to the wants and alleviating the sufferings of our race, there will be found the work and the faith of which we speak. Men may profess indifference, even unbelief concerning the power and work of Christianity, but their own acts in the great experiences of life declare the character of their real convictions ; declare their own unuttered faith in the Rock of ages. They crave religious observances at the marriage altar and instinctively seek its ceremonies at the burial of their dead and its consolation for their own bereaved hearts.

Even the very few who make ostentatious declaration of their unbelief and defend the same with great intellectual power, forget that they are indebted to Christianity for the very agencies of their own intelligence ; that Christianity has fostered the knowledge which they have acquired, has stimulated the mental activity which they possess, has created a civilization of which their intellectual vigor is the product.

Men may honestly speak of the doubts which disturb them and their unbelief in the creeds which men have formulated, but if they would oppose Christianity they should do so with all the tenderness and reverence with which they would criticise the principles of a mother.

Christianity is our moral mother. The mother of our stand-

ards of justice ; the mother of our noblest conceptions of duty ; the mother of that spiritual sense which apprehends God ; the mother of a civilization, more active, more moral, more progressive than any of which the world has a record.

We speak of the waning interest in theological discussion. All this may be consistent with a growing interest in Christianity. Theology may need theologians to explain and defend it. Christianity needs only hearts to receive it, and lives to illustrate it. The Christian mind is outgrowing the need of striking symbols. It is also outgrowing the use of denominational barriers. The spirit is succeeding the letter of the law, the closer fellowship of religious denominations, the more tolerant spirit, the larger charity which everywhere abounds, the liberal recognition of the normal differences which exist in the constitution and education of men show that the fruits of Christianity are constantly growing riper and richer. The spirit of Christianity is coming to dominate more and more, the forces of the world. Its democratic teachings are slowly pervading governments. Everywhere may be seen the tendency to legislate more largely for the interest of the many. Year by year, laws carry the stamp of a more human spirit and place stronger safeguards around the citizen. Its teachings have carried the ambitions of men into channels of usefulness. War is no longer the principal theatre for heroism, and conquest the way to glory. Skill, talent and courage find their opportunities in the great enterprises that add to the comfort and well-being of the masses. Patriotism never was stronger or more general, but its warfare is for national righteousness and the triumphs of peace.

We dwell with satisfaction upon the achievements of our age; the progress which has been made towards national justice, even friendship ; the wider diffusion of all forms of useful knowledge, the many ways by which the comforts of men have been multiplied. We realize that the present century holds more that may minister to the happiness and nobility of life than any that preceded it. There are no spasmodic movements before the people, but a peaceful flowing on of the current of progress, a steady rising of the tide of general intelligence. All this has come as Christianity has spread. Can it be continued without the aid

of Christianity? Is there any other principle or agency in the world which can become the universal criterion for the conduct of men and nations? Is there any other way by which men shall dare anticipate the future? Looking to our own land only we see a material activity, a rapid national development new to the world. We see a commingling of the habits and traditions of many nations. We see a rising national power that must throw its influence over the world.

Here must be solved the problems of the future. Here must be preserved the principles of liberty in government, equality before the law, and justice among men. Here must be respected the sacred character of the human conscience, and here must be sustained a national character that shall correspond with our fast approaching national strength and influence.

Can this be done, with the dumb, spiritless, nerveless, faithless principles of materialistic or pantheistic belief? They may build tombs and they may build temples, but can they comfort and strengthen and exalt the minds and hearts of men? Can they prepare this grand age for the duties and triumphs of the next? We stand looking into a future, richer in promise than any age which has preceded it. It will have the accumulated wisdom of all the ages. What will enable men to grasp that wisdom and apply it to the ways of life? The heaven-born light of Christianity. The light that shines upon the path of the humblest individual and which is also sufficient to light up the highways of nations; the light that will never go out, because it is held by the hand of God. There is a hope in the world which neither this age nor any other has as yet realized. This hope is slowly assuming the stronger forms of belief,—the belief that with so much light in the world there should be less darkness; the belief that with so much wealth in the world there should be less poverty and less sorrow; that in the race of life there should be fewer handicaps; that somehow in some way the opportunities of men should be less unequal. Around this belief are gathering crude and incoherent forces—men who are guided by the keenest preceptions and by large-hearted sympathy and men ready for any change which will overthrow present conditions.

No one with an attentive ear fails to note the unrestful sounds which come up from the industrial masses of the world. They reveal the ripeness of the times for changes, the result of which will depend upon the principles which fashion them. Guided by ignorance and a sense of wrong, or by selfishness and the lust of power, these forces will turn the march of civilization backward, but guided by the Spirit of Him who said, "Love thy neighbor as thyself," they may bring to men larger measures of justice and richer blessings of peace and comfort.

Let him who would do his part in the larger life that is opening before us, invoke the guidance of Him whose teachings are for all men and all times.

Let us apply to the problems of life, whether great or small, the principles of Christianity. LET US HAVE FAITH IN GOD.

THE ADAPTABILITY OF REVELATION.

[Contributed to the American Institute
of Christian Philosophy.]

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THE miracle of a divine revelation appears in its adaptability to every stage of human development. In order to be received at all it must be clothed in the customs and traditions of the people to whom it is first presented. But as soon as that dress is outgrown another shows itself beneath, fitted to the advancing growth of humanity.

The sacred Scriptures do not treat of exact science. They are necessarily written in agreement with the imperfect science of their time. Yet they are capable of accommodation to true science as it becomes known.

What should we *a priori* expect of a composition claiming to be divinely inspired for the instruction of all mankind in all ages? Whatever profound wisdom might be hidden within, to be unveiled in due time, should we not expect that its superficial meaning at least would be clear to those to whom it was first addressed and who were to act as its custodians? Would it, when addressed to a primitive people, express the facts of

external nature with the most modern scientific accuracy? For example, when alluding to the familiar fact of sunrise, would it say: the sun being comparatively stationary, and the earth revolving upon its axis, the latter has now reached that position, in its daily rotation, whence the former appears above our horizon? Even the astronomer, unless he be a pedant, speaks, in his ordinary daily intercourse, as though the earth were central to the sun. And we, if wise, for a long time, permit a child to accept the evidence of the senses as indisputable, being satisfied that education will, in due time, correct the fallacies of sense. And ought we to look for less practical wisdom in the Bible, when dealing with the childhood of the race?

When an English missionary wishes to gain access to an untutored savage, does he make use of the English language? He of course first learns the language of the savage. But this is not all. He must translate, not words merely, but the *ideas* he wishes to inculcate into some agreement with the narrow prejudices of his pupil, utilizing for this purpose to some extent, the superstitions already rooted in the mind, and thus gradually leading him to higher conceptions.

Thus is met the objection, that what is called revelation is in large part made up of trivial and commonplace things.

Nearly every one understands the uses of a fable or a parable; though there are infantile minds whose unassisted grasp can barely apprehend literal story. These gnaw at the crude shell without suspecting the nutrient kernel concealed within. But most minds are capable, when their time is ripe, of learning something of "the mysteries of the kingdom of God" by parables. If then the Word of God is so wonderfully constructed as to contain parable within parable, until it has an appropriate meaning for every sphere of thought, it may well be called the Book of books.

Next consider the nature and effect of prayer. As God is unchangeable, prayer cannot change Him. But prayer can change the suppliant. It changes his attitude toward God, favorably disposing for the reception of the blessings which are ever ready to flow in their appropriate channels, but cannot flow until prayer opens those channels. In other words, God is the

Sun of love and truth, ever shining, ever giving. As mortals turn towards Him they receive the light of life. As they turn from Him they meet darkness and death. Although we know that the sun stands still, while the earth moves, yet we daily speak according to the appearance. So although we know that God is unchangeable and that all change of relations must be due to change in the dependent creature, yet we continue to pray as though the desired change must be on the part of God. But what harm results? In moments of reflection each will understand according to his capacity, and as the mind expands it will take a wider view and perceive that prayer has only brought it into harmony with unvarying laws. The human mind, in the course of its development from mere animality into the divine likeness, is ever attended by illusive appearances.

The belief that God, being omnipotent, could, if he would, bestow unconditional happiness upon His creatures is only a natural popular error. But to suppose, as some seem to suppose, that this heathenish notion of a magical deity is shared by the enlightened teachers of Christianity, is very uncomplimentary to their intelligence. Under such an impression is it any wonder that scientists, whose whole business is to discover law and trace its effects, should reject Christianity? To conceive that the Author of law and order could Himself act capriciously or with favoritism is one of those crude primitive beliefs that still linger in regions where mere feeling is allowed to take the place of reflection.

Is it then to be inferred that former interpretations of Scripture were false? By no means. They were in the main true in their time and place. For man's use truth must always remain correlative to his degree of development. There is no absolutely true creed to which all men could subscribe. As "there is none good but one," so there is none true but one. God is perfect and unchangeable. But unless man changes, he stagnates and rots in the ignorance and folly of his superstitions and prejudices. If Christianity would lead the progress of the race, it must itself be progressive.

Most men wish to have their spiritual affairs settled once

for all, and then laid aside, so that they may give up their minds to the real business of their lives, whether that be the pursuit of wealth, or power, or pleasure. But spiritual affairs are never settled. They are always progressive, in spite of the vested interests whose policy is to let well enough alone.

If Christianity be, as it claims, a divine dispensation, it involves truth in all its forms. These it must gradually evolve in the fulness of time ; and no genuine truth, however natural or scientific, can claim any other origin or allegiance. Whatever cannot be thus affiliated is falsehood and comes from the father of lies. To relinquish certain orders of truth to the exclusive custody of science is a weak abandonment of a sacred trust. All truth belongs to God, and it is all required to complete the outer as well as the inner courts of His temple. The neglect of Christianity to possess and cultivate its entire heritage is responsible for the hostile attitude of infidel science. There is but one source of truth. The stream is pure as it leaves the fountain. But it must be modified by the imperfection and impurity of the vessels into which and through which it flows.

In none of His works is the infinity of the Creator more clearly displayed than in the diversity of created minds ; no two being exactly alike. It is the boast of human invention to construct a machine all of whose products shall be exactly alike. The glory of the divine creation is shown by the infinite variety of its offspring. Hence the necessity of correspondingly various creeds and religious observances, and hence the difficulty of preserving uniformity among the professors of the same creed, without the suppression of free inquiry ; and hence also the imperative obligation of mutual forbearance. Men have been reproached and punished for non-conformity as if it proceeded from mere perversity, rather than from the honest exercise of God-given faculties. Within the limits of fundamental principles this variety of apprehension may be presumed to last to eternity. When large numbers claim to agree perfectly in opinion, it will be found that most of them have no opinion of their own. Seeming unanimity is secured by the great majority taking everything on trust ; submitting to the dictation of others. Such are very accurately described as being of the same *persuasion*.

Many photographs of the same object, taken from different points of view, may be all perfect as far as they go. But the attempt to combine them into one picture, by the process of superposition, would result in nothing but confusion. Each human soul is a mirror reflecting so much of the divine life as its own separate and partial view permits. But though each were a true reflection, comparison with other reflections would reveal apparently irreconcilable differences. And if all could really be brought into the same mind, what a tame universe we should have. Harmony is not identity. That would be mere monotony. True harmony arises from the amicable recognition and proper co-ordination of innate differences; differences which imply imperfection on the part of individual men taken separately; but when taken in orderly combination with other men, these differences illustrate the infinite perfection of the Creator.

The various denominations of Christians, each forming but a fractional part of Christendom, not to mention their still smaller fractional relation to mankind, differ upon some points of doctrine. And many parents and guardians greatly prefer to have their children and wards exclusively taught their own peculiar views. But will any rational man claim that one of these denominations possessed the absolute truth to the exclusion of the others? Or that the Infinite Jehovah can be measured and defined by any creed which it is possible for human wisdom to formulate?

But if no two can think exactly alike, and if progress is essential to full spiritual life, how is it that large numbers can subscribe to the same formula, and persuade themselves and others that they fully agree? How, under the dispensation of an all-wise Providence, is this state of things to be accounted for? What important use in the divine economy is subserved by this steadfast, immovable adhesion to a cast-iron creed? To those whose faith in God is without reserve, does it not suggest the vast importance of conservatism? Does it not prove the overwhelming necessity to the average mind of something to which it can cling with unflinching tenacity, as if to prevent a lapse into lower forms of faith, thus maintaining a vantage ground for the further progress of the race?

Progress is for those who have the ability and the courage to think for themselves. Conservatism is for those who permit others to think for them. Among the conservatives, however, are many fully competent to think for themselves. But having, as they imagine, made all secure on the side of religion, they prefer to employ their intellectual forces in more congenial fields. The importance of conservatism is illustrated in the cases of some who have fallen away from the faith of their fathers, without having first provided themselves with something better to take its place. But the true destiny of the race is progress ; a progress based upon the sure foundations of the past, but which fears not to build with the new stones of truth, laboriously quarried out of the paths of experience, and shaped by the informing Spirit. But permanent progress will be slow. If a man could be admitted to the secret counsels of the Most High and becoming thus acquainted with truths transcending the present reach of human thought, should prematurely disclose them to the confusion of present beliefs ; such a man would be an enemy of his kind. God reveals Himself in His own good time. "I have many things to say unto you, but ye cannot bear them now."

When it is promised that the lion shall lie down with the lamb, the prevalence of charity over doctrine is clearly indicated. Men will agree to disagree intellectually ; for the lion will remain a lion and the lamb remain a lamb, their natures brought into due subordination but not destroyed. Regeneration is a change of *heart*. The corresponding change of *mind* must take place in accordance with the laws of mind. What the Christian Church much needs for true progress is reconciliation and co-operation among its various branches. And in view of inevitable intellectual differences, charity is the only possible ground upon which such reconciliation can take place.

THE ANTECEDENT PROBABILITY OF A DIVINE REVELATION.

[A Symposium held by the American Institute of Christian Philosophy, August 10th, 1890.]

THE following papers were read in response to the question whether there be any Antecedent Probability of a Divine Revelation, or, as President Rankin phrased it, "An *a Priori* Argument for Christian Revelation."

By PRESIDENT J. E. RANKIN, D.D., LL.D., of Howard University :

The Bible is often approached, as though there were a *presumption against it*. The very opposite is the truth. There is a strong presumption in its favor. In Natural Theology, we argue a God from the works of Nature. The fact of this God furnishes the basis of an *a priori* argument for a revelation from Him. This argument may be subdivided : *First*, into an *a priori* argument as to the *fact* of a revelation : *Secondly*, into an *a priori* argument as to the *character* of this revelation.

First, the argument as to the fact of this revelation.

I. Since there is a God, He will want to make some *direct communication* with other intelligent beings. It is a *social law*.

Besides, (a) God has shown this desire in Nature. All Nature is a communication from God. It declares His power and Godhead. But (b) as a revelation, Nature is *inadequate* and *imperfect*. It is a *suggestion of something else*, which God would like to say. (c) It is *impersonal* and *indirect*. Nature uses a kind of *hieroglyphic* or *sign-language*. (d) The mythology of pagan nations shows us that it is natural for man to expect God to make some direct communication to him.

II. Since this God is our Creator and Father, He will be likely to want to say something to us, as His creatures and children ; to reveal why He created us, and how we can meet His expectations.

III. Since this God is omniscient, He will know all our *limita-*

tions of knowledge and moral power; and will see how an infinite Being can bring us relief.

IV. Since God is a Being of infinite compassion, He will wish to express His sympathy, and extend His help.

Secondly, the Argument as to the Character of this Revelation.

I. We may expect a revelation which will be harmonious with that of Nature. These two shall show the same attributes of God, and agree, so far as they have to do with the same things, and are working to the same end. They shall be alike beautiful, tender, awful, mysterious.

II. We may expect a revelation which shall be *analogous* to that of Nature; so that they shall be interpreted by each other. This is the basis of the Saviour's Parables.

III. We may expect a revelation which shall be supplementary to that of Nature; shall solve some of Nature's mysteries, reveal something more which man needs to know.

IV. We may expect a revelation which shall be inspiring and quickening to man's higher nature; shall exalt his sense of himself as God made him and would have him to be.

V. We may expect a revelation which will transcend all the so-called revelations of purely human, or ethnic origin, which shall provide a literature superior to all other religious literature.

By PROFESSOR EDWARD J. HAMILTON, of Hamilton College, N. Y. :

This question makes use of Christian conceptions, and calls upon us to determine whether they be reasonable or not. Deists claim that we have a sufficient revelation of God in the works of Nature and of Providence. The Theistic and Christian position is, that God reveals Himself and His will and ways in a verbal and direct manner and somewhat as a great king would communicate his laws and plans to his subjects. The Bible is the record of the most important revelations which God has made to man in this way. Was such a revelation antecedently probable? Looking at the question from a purely philosophical point of view the following thoughts suggest themselves.

I. Even though no antecedent likelihood could be maintained for a verbal revelation, this would not yield an argument of much strength against such a revelation. If it could be shown that some analogy of Nature indicated that God preferred not to make direct communications to His creatures, but to instruct them simply by the exhibition of the workings of His power and wisdom in the Universe, this would not prove that He might not at some time for some special reason reveal Himself also in a more immediate way. To argue that a person will never do a thing because he never has done anything of the kind, would not be conclusive unless we could show that he will have no reason to act in a novel way. New and additional ends may call for new and additional methods. If up to a certain period in history, God had never made a direct revelation, this would leave the question entirely open whether an important message had come from Him at last. Nor could reason reject such a revelation if accompanied by sufficient credentials.

We cannot say, however, that direct revelation has been delayed till a late period in the economy of the divine government. So far as we can learn, our first parents and the patriarchs and prophets of old times received immediate communications from the Divine Being ; and it seems probable that rational beings have always enjoyed the instructions of heavenly wisdom and the assurances of divine love. Such blessings could not be imparted by the voiceless display of the workings of the divine laws.

II. In the next place, the fact that a divine revelation is possible throws light on the question of its probability. Possibility conditions probability ; for nothing can be probable which is not possible ; and very often a consideration of the possible has led to the discovery not merely of the probable but of the actual.

One of the most certain truths of philosophy is that God is a personal being. When scientific men speak of the intellectual structure of the universe and of the wisdom, skill and design pervading every part of it, they teach us that God is a great architect and artificer, the Demiurge of whom Plato and Aristotle spoke. Such a being must be a person. To say, for

example, that the human body formed itself, or that it was fashioned by an intelligence unconscious of its own existence and its own plans and aims, is an absurdity which no one can accept who understands the true nature of thought and of mind. For we cannot now discuss the vain subtlety that there may be thought without a mind.

God being a person, and that very person who controls Nature and who has made us what we are, who shall say that He may not place Himself in personal communication with His creatures? He that formed the eye, cannot He see? He that formed the tongue, cannot He speak? If man can make known his thoughts to other beings, how can a similar power be denied to Him who has made both the body and the mind of man?

III. The possibility of a divine revelation rises into a probability when we consider the care and interest which God's providence has shown in the welfare and advancement of human beings.

The earth was evidently made for the habitation of man, and has been given to him as a rich inheritance. He has been appointed lord and owner of all the animals that roam over the lands or that sport in the waters. His are the exhaustless accumulations in mineral deposits; His the productions of the fruitful fields; for him the powers and agencies of Nature do ceaseless service. The strength of the rock, the buoyancy of the billow, the changeful currents of the air, the painting touches of the sunbeam, the force of the steam, the thought-like speed of the electric fluid, the delicate and the gigantic industries of machinery, all serve the purposes of human life. What a wonderful world is ours, and how evidently given us by our Maker that our faculties may be exercised in the use of it, and that we may enjoy while we live its abounding means of comfort and gratification!

These speechless ministries of Nature indicate that we are the children of a Heavenly Father, of one who thinks of us and desires our welfare. If this be so, is it unreasonable to suppose that He should further provide for our happiness by calling us into personal relations with Himself, by sharing with us His own lofty thoughts and desires, and by leading us into that

high fellowship which is the portion of the sainted and the immortal ?

IV. This leads to the remark that the fitness of man to live in communion with God, renders a divine revelation probable. The earnest thinkers of all ages have found in man's rational and moral nature that which qualifies him, not only for immortality but also for companionship with the Infinite Spirit. The words of the Psalmist, "I have said, ye are gods ; all of you the children of the Most High," re-echo the teachings of the wise men among the heathen, who regarded the human soul as the child and offspring of the Divine Spirit. The most profound student of our nature expressed his convictions in those familiar and forcible words, "What a piece of work is man ! How noble in reason ! How infinite in faculty ! In form and moving how express and admirable ! In action how like an angel ! In apprehension how like a god !"

Such a being, capable of living eternally with God in love and obedience, in trust and confidence, in reverence and adoration, may justly expect a revelation from his Almighty Father. The wonders and glories and blessings of Nature may give him ground for the exercise of devout affections, but the excitement and experience of these affections require that man should live in intimate and personal relations with his Creator, and this depends on a revelation. God must show Himself as a father and a friend. He must impart His counsels. He must give assurances of His presence and care and help and guidance, before man can enter upon a living faith and walk in nearness of intercourse with Heaven.

V. Moreover personal communication between God and man is not only desirable in order that man may enjoy a high experience, but also seems necessary in order that man may attain a true and lasting prosperity, and that human life may not prove a failure. The true nobility and happiness of man do not lie in transitory pleasures, nor in earthly possessions, nor in the wielding of great influence, nor in the gaining of extensive knowledge. These things are sources of gratification, yet a man may have them all and be miserable indeed. In order that any rational creature should be permanently happy, he must be

governed by moral principle, by noble impulses, by pure and high affections. He must ever seek first of all what is right and what may result in public good, and then, after that, what may be pleasant and immediately attractive.

But such is the weakness of finite beings that, left to themselves, their lives invariably tend to some sort of selfishness or injustice or criminality. Imperfection and sin are constantly seeking an entrance into the experience of the finite. The only escape from this peril is to be found in union with the Infinite One. The angels of Heaven maintain their perfection and blessedness only through the continual exercise of faith and hope, of love and obedience and adoration towards God. And that they may be continued in such a course, they doubtless are granted the immediate vision of God and the continual communings of His Holy Spirit. God is their companion, and meets with them from time to time, even as He walked with Adam in the "cool of the day." The best of men at all times have confessed their dependence on supernatural moral help, and have looked up to God as their counsellor and guide. It is indeed to be confessed that the mass of men have not felt their need of divine succor as they should have done, and have been careless respecting a revelation even when this has come to them. But the earnest and thoughtful of our race have always sought for signs from Heaven and have welcomed what they regarded as messages from above.

VI. Finally, therefore we mention the present Godless and carnal condition of the majority of mankind as a reason on account of which God's revelation of Himself has been obstructed, but which renders a specific and powerful form of revelation all the more necessary. It is not to be expected that God should admit unrepentant sinners to that intimacy which is enjoyed by angelic and saintly beings. They would be incapable of it if it were offered them, and would reject it as something fearful and oppressive. The man that was born blind expressed a natural judgment when he said, "We know that God heareth not sinners, but, if any man be a worshipper of God and doeth His will, him He heareth"; and, in general, God cannot graciously draw near to sinners, till they may be prepared to approach Him also, in penitence and faith.

210 ANTECEDENT PROBABILITY OF A DIVINE REVELATION.

Sin is a most solemn mystery, but also a most stubborn fact and evidently furnishes a problem with which God Himself must wrestle. The sin of mankind has been the occasion of a clearer and more powerful manifestation of the divine character and methods than ever before was made. And the revelation of the Gospel is what the believer in a good God must regard as the natural conclusion of His providence. For why should a world in which so much sin and misery are to be seen on every hand, be continued in existence, were it not the divine intention to bring good out of evil and to make the glories of Redemption so great that the darkness and wretchedness of moral evil shall at last be eclipsed and forgotten? This is the only solution, the only theodicy of which the case admits. The Gospel of Christ, in which God is reconciling the world unto Himself, shall at last triumph over iniquity, deliver God's creatures from the bondage of corruption, and bring them into the glorious liberty of the children of God. To cherish this hope and expectation is simply to believe that God rules over all and that He will not fail in His loving plans for His rational and immortal children.

By PROF. JOHN J. TIGERT, of Vanderbilt University:

I. All the signs of the philosophical times indicate that the reign of materialism is over. Materialistic philosophy is absurd and untenable. Not only is it so, but it can easily be shown to be so to any competent thinker who will bestow upon it a few moments' thought. Even Huxley, who commonly employs a materialistic dialect, and would probably defend it as the natural language of every-day life, in some critical passages of his writings confesses that mind is the first and immediate reality. Consciousness and immediate knowledge are one. The difficulty with acute thinkers is to establish a tenable doctrine of matter, not of mind. Unless thought and existence are one, all of our knowledge of matter is mediate, and, in the strict sense, inferential.

II. This priority and immediacy of our knowledge of mind, which Des Cartes first established, being now accepted after the tests and doubts of more than two hundred years, all the interests of personality and spirituality come to the front.

Any form of idealistic philosophy must give a magisterial precedence to mind. Consciousness and intelligence being first and certain, the design argument for the existence of God acquires a fresh and almost decisive significance. The personality of God is a necessary consequence, and a Theism, at once scientific, philosophical, and religious, will be able to establish itself against every form of Pantheism, the only rival which can even obtain a hearing in court.

III. The usual steps of theologians, in accrediting revelation, are successively to prove revelation (1) possible, (2) probable, (3) necessary. This is, of course, one of the *loci communes* of theological science. As pure philosophy, or natural demonstration, it is hardly satisfactory. Revelation is historical, and the evidences for it are necessarily historical rather than philosophical. But philosophy, as natural or rational theology, clears the way for the historical proofs, and lends much antecedent force to them. Fichte did not succeed in his attempt at a *a priori* demonstration in this connection, and, in my judgment, it will be a long time before unassisted reason attains a mount of vision whence it can view this heavenly landscape o'er.

Your readers will excuse the brevity and roughness of this first draft, which is all I have time to make.

By REV. DR. J. W. LOWBER, Fort Worth, Texas :

In answer to the question, "Is there any Antecedent Probability of a Divine Revelation?" I wish to give the following reasons for believing that there is such a probability :

I. The whole system of nature points in this direction. It carries with it evidence that it is only a product ; and scientists generally admit that such is the case. It is the product of what ? Certainly not of matter, for matter is inert, and could not have originated motion. Mind is a part of the system of nature as well as matter ; and it alone can account for the existence of the visible universe. Intelligence in the effect certainly implies intelligence in the ultimate cause ; and man as a part of the system of nature is a product which teaches us that the first cause of man's existence possessed intelligence. There is unity in the systems of nature as well as intelligence, and this

implies unity in the ultimate cause of the wonderful product we call nature. Man as a part of the unity of nature possesses personality, and as the cause must be adequate to account for the effect, we are forced to conclude that the ultimate cause of this visible universe is a person possessing attributes sufficient to account for the whole system of nature.

Herbert Spencer claims that amid all mysteries there is one certainty. That we are ever in the presence of the absolute and eternal energy from whom all things have come. The "whom" of Mr. Spencer we believe to be the God of this universe. We do not feel dependent upon a thing, but always upon a person. Our dependent nature makes an antecedent revelation probable. Matthew Arnold says, that we are woven by a power not our own, and all nations have felt a dependence upon this power. We have already shown that this power can be nothing less than the God of the universe. John Stuart Mill says that, if there is a God, it is probable that He has revealed His will to man.

II. The origin of language cannot well be accounted for without admitting an antecedent revelation. William von Humboldt says : "There could be no invention of language unless its type already existed in the human understanding. Man is man only by means of speech ; but in order to invent speech he must be already man." We speak of our "mother tongue," and never speak a language we have not learned. Who taught the first man to speak? The science of language certainly makes it probable that God revealed His will to man in the early history of the race.

III. In the study of the constitution of man, we find that ample provisions have been made to satisfy all his wants. If he is hungry, there are natural means by which his appetite can be satisfied. If he is thirsty, nature has a beverage to slake his thirst. If in the system of nature such ample provisions have been made to legitimately satisfy the wants of man, I think that we can safely conclude that provisions have also been made to satisfy man's spiritual wants. All students of anthropology prove that man is a religious being, and that it is as natural for him to worship as it is for him to eat. Such being the case, the

Creator must have made provisions to satisfy man's religious nature. The religious nature of man, then, affords an antecedent probability of a divine revelation.

By **LEMUEL W. SERRELL**, Plainfield, N. J. :

The probability of a divine revelation, before there was one, could be more reliably considered if man's condition at that time was known.

That condition may be conjectured :

No doubt animal life, of a lower grade than man, is guided by what is called instinct ; a power allied to the irresistible energy or force manifested in nature generally ; hence the lower orders of beings never needed a revelation of the Divine.

The Scriptures indicate, and it is reasonable to believe, that man in his primeval condition was in harmony with God and needed no revelation.

We only speak of a thing being revealed that has been hid or covered up, and when the Creator communed directly with our first parents it could not be called a revelation. The separation or the hiding of the Divine from man only took place when man by his voluntary choice put himself out of harmony with the great eternal.

Was there any probability at this stage of man's existence of a divine revelation ?

If Jehovah designed to bring man back to himself, a revelation was probable ; if not, it was improbable ; and presuming that the existence of beings higher than animals, was a part of creation's plan, we may enquire why a revelation was necessarily slow, and what had to be primarily accomplished.

Ideas cannot be clearly received until a language is in existence capable of clothing the ideas in words so as to communicate from one to another.

The divine thoughts could not be revealed to man until language existed, and even then only to the extent of man's capacity to receive and understand. Without this revelation the divine thoughts could not reach man's thoughts.

It therefore appears probable that in consequence of man's being a thinking animal, and not guided alone by instinct, a

necessity existed for a divine revelation before one was given, and that such revelation was probable.

A revelation could not be given all at once, because language had to be developed as the medium of the revelation.

A revelation has been given from time to time with increasing clearness as man's capacity adapted him to receive it. All divine revelations have no doubt been perfect and harmonious, but inaccuracies and seeming inconsistencies are due to the human beings and the language through which they have necessarily come.

Each revelation, made from time to time, was probable, before it was made, because it was necessary for the further enlightenment and advancement of mankind.

The divine revelation in Jesus Christ was probable and expected before it came, because the world needed it.

A further divine revelation by science and nature is antecedently probable because man needs it for a more clear understanding of the Scriptures and of the great objects of his existence, and the Creator probably will so develop, to man, the great principles of nature and of the spiritual world as to indicate the harmony between revelation and creation.

HARMONY OF SCIENCE AND CHRISTIANITY.

[Delivered before the American Institute of Christian Philosophy, November 4th, 1890.]

By LEMUEL W. SERRELL, ESQ., PLAINFIELD, N. J.

WHEN searching for differences, similarities are often overlooked. Forty or fifty years ago the rapid dawn of modern science developed very much that appeared to be contrary to Christianity, and the differences were prominently presented. Science and art have been a life-long pleasure to the writer and the Bible also has been a constant companion and delight.

It may be regarded as an axiom that there can be no real disagreement between science and Scripture, if the Creator of nature is the source of revelation. If differences appear they

must come from wrong scientific conclusions, or from a misapprehension of the general statements of Scripture.

The pleasure and profit, from both science and religion, have not been lessened, during many years, by observing some remarkable similarities between them.

In past years it sometimes appeared as though the very foundations of religion were being swept away by the developments of science. However, neither Christianity nor religion has been injured by the crucial tests of science ; but man-made creeds and theological dogmas have been torn to pieces, as they should be ; and perhaps they will suffer still more in the future.

The theories concerning evolution have probably appeared the most antagonistic to the views accepted by many Christians. It is not the object of the present discussion to go into the order of creation except to suggest that certain rudimentary premises must be accepted by all. For instance, carnivorous animals would not come into existence until after graminivorous ones, and the latter would not be created until after the grass and herbs on which they feed ; so also fishes would not be made until after the water in which they swim ; and water could not exist as a liquid until the earth had cooled, in parts at least, below the boiling point ; and thus thought can go back to the time when even light had not been called into existence and darkness brooded over the empty expanse. It is interesting and profitable to ascertain as far as possible the most probable order in which the things that exist came together or were evolved.

During the past half century many have contended that the forces of nature alone could develop progressively different and higher orders of existence, but where is the evidence that anything of the kind takes place ? Who has ever demonstrated that the most minute organism has produced something different from its kind ? Even the micro-organisms of typhoid fever do not produce scarlet fever, neither do the germs of yellow fever produce cholera. If like produces like, where is the evidence that natural forces alone can change that which has always sprung from them ?

We turn for a moment to a different thought. The Bible sets forth the existence of an ever-present power, pervading all space and having every thing in control. The mind can scarcely formulate this thought. There is little difficulty in understanding that gravitation acts on all particles of matter to the farthest bounds of the universe, and science recognizes that even a disturbed electric condition in the sun will equalize itself. If a wire compassed the earth and the subtle fluid is added at one end, an equalization takes place by a discharge from the other end. Whence comes this and what is electricity? What is magnetism? What is light? What instantaneous painter with his invisible brush produces the photograph? It is submitted that the conception of an ever-present irresistible controlling power, stretching to the remotest bounds of creation, is no more difficult for the mind to grasp than to understand many of the conditions that science is ever bringing to light.

Jehovah, God, the Lord Almighty, may be regarded as synonymous names for the Spirit that is everywhere present, controlling the fall of a sparrow, the growth of a hair, the life-giving power in the minutest micro-organism, and the guiding power over millions of suns and planets in their unerring course.

If the infinite power of Jehovah and the order by development of creation as suggested by evolution are considered together, the conclusions arrived at may be most correct. Few in these days can be found that would embody the ideas of creation in a picture representing horses, cows, sheep, elephants and all the host of animate nature as rising up, full-sized, out of earth and struggling to pull out their incomplete legs, tails, bodies, or claws, as represented in the pictures by many of the old masters. Nature is quiet, easy, regular, orderly in all that is going on. How much easier to make an acorn and grow an oak than to make a full grown oak rise from the ground. So in like manner it must be recognized as more reasonable to make the seed than the plant, to make the germ than the animal; and without considering the order of genesis, it may be suggested that the all-powerful Jehovah could, and probably did, develop all things in an orderly succession, so as to supplement

that which before existed by something better and higher ; *and by changing germs in the different living organisms, the vast creation of living things, from the most torpid vegetable existence to the highest animal existence, may have been evolved in orderly succession during the countless ages of existence.*

The recent discoveries of luminous nebula, in which the gaseous and other elements appear to be coming together to form suns and planets, seem to harmonize with the statements made in Genesis, that the earth was waste and void, and the spirit of Jehovah moved over the place of emptiness, and God said, Let light be and light was.

The mind can imagine the progressive gathering of illumined gases, the formation of solids, their aggregation into worlds, the development of heat, the melting of rocky strata, the action of gases and moisture, the cooling and condensation of vapor into water ; the formation of crustaceæ and fishes, ferns and other vegetable life, and the development of animal life of progressively higher types as the world became ready for them. All this could transpire in regular order by the energy of omnipotence in creating or changing the germ of life from the lowest organic substance up to the fully developed man.

But where is the stopping point ?

We arrive at man, doubtless the last in the line of organic development. It matters not what is his nearest of kin. If the power of Jehovah made him and the germ life brought forth an Adam and Eve as the highest intelligence, to have dominion over the fowls of the air, the fishes of the sea and the beasts of the field, surely this was the representative, in humanity, of the dignity and power of Jehovah ; and so Scripture represents that the breath of life, or the spirit of the Creator, was breathed into man, with powers and ability sufficient even to disobey the Creator and rise in opposition and rebellion to Him.

Time will not permit us to consider the wonderful correspondence between the Jehovah of the Scriptures and the manifestations by science of an ever present energy in nature, controlling the combination of elementary substances and their decomposition, the operations of gravity, light, heat, electricity,

magnetism, and life itself, and for our present purposes it is immaterial whether these are separate forces or powers controlled by Jehovah, or whether they are different manifestations or developments of the one spiritual existence, everywhere present, and spoken of in the New Testament as "our Father" and as the Creator and Controller of everything. Neither can the order in which creation has been evolved be discussed.

The important thought at this point to consider is, whether the progress of evolution and development were to stop with the creation of man, or whether still further progress was a part of Jehovah's plan. The Scriptures give the idea of a missing link between man and the Creator. The promise of a great blessing through Abraham's descendants indicated something higher than man, and Jacob in his night vision saw a connecting link to Heaven in the form of a ladder adapted to the angelic spirits. The old prophets understood the coming development when Isaiah sang of the Virgin's Son, God with us; and history, as set forth in the Bible, declares that the birth of Jesus Christ was in the fulness of time; in other words, when things had become ready, the life germ from God was, as it were, planted in Mary, and the child became a new creation higher than man, for Jehovah Himself was His Father. Can there be a stronger testimony by science to religion or of religion to science than the circumstances attending the birth of the Saviour?

The God-man did not drop from heaven or rise from earth, but was developed from a germ of divinity in humanity; hence the reasonableness of the scripture account of the birth of the Saviour, because it is analogous to the germ development that we find in the natural world, and corresponds to the infinite power exercised in creating, in bringing forth something higher and better from time to time.

Probably every person that has studied the life of Christ admits that He was something higher and better than an ordinary man: some will go so far as to admit that He was a perfect man, but deny His divinity. On the other hand human dogmas have been enforced by ecclesiastical authority to the effect that Jesus was the everlasting Son, that His humanity extended back indefinitely. No such idea is presented by the general teachings

of Scripture. That the absolute power and essence of the spiritual existence of Jehovah was the germ life of Jesus Christ there can be no doubt, and hence He became God manifested in the flesh, the link to connect humanity to divinity. This thought might be amplified almost indefinitely by quotations from Scripture. But passing on we have to remember that that which is natural is first, and the spiritual in Jesus could not fully manifest itself until after the natural. When He began His public life it was the Jehovah spirit becoming prominent, and the careful student will see that the manifestation of spiritual power was progressive, until upon the Mount with the three favored disciples, the bodily was eclipsed by the spiritual and the brightness of the Jehovah spiritual glory shone forth in the glorified body during the transfiguration.

If Jesus Christ was a development in the fulness of time of a being higher than man and a link between humanity and divinity, the scientific man may say what a pity He did not marry that there might be a higher and better humanity. Pause a moment ; there is something still better. The probability is that man, as such, is the highest type of animal existence capable of reproduction from the germ life alone, and that Jesus Christ is the only being that ever has or ever will exist as God manifest in the flesh, produced by the germ of humanity and the actual essence of divinity.

In the councils of eternity there was a further work to be done. Man with his power to obey and to disobey had chosen to disobey. Probably no other created being on the earth has the power to disobey ; hence, all the creation except man has been and still is in harmony with the Creator and carries out the conditions of existence ; man, exalted in powers, cannot exist as a rebel and at the same time be in harmony with divinity.

When the effulgence of Jehovah was visible in Jesus on the Mount, there were Moses and Elijah also present, to talk about the death of the natural body of Jesus, according to the eternal councils or pre-arranged plan of Jehovah, and after this time the Jehovah spirit became partly overshadowed to allow of bodily death, and Jesus voluntarily assumed the sin of rebellious

humanity and took the place of the sinner and bore our sins as He suffered death on the cross. None but God manifest in the flesh could assume these many powers, conditions and duties, and by the price He paid by His death He became possessed of or entitled to the power to give eternal life to whomsoever He saw fit ; and having laid down His bodily life He was buried. But it was not possible for death to hold the spirit of the living Jehovah, and in taking His life again Jesus assumed a form in which His disciples recognized Him, and He talked with them, and the evidences of His resurrection were and are sufficient to convince any candid mind ; He parted from His friends and went elsewhere, to prepare a place for His chosen ones, and this is in preparation.

But is man left behind to mourn his absent Lord ? No ! Jesus says it is expedient for His people that He should go away, because if He did not go away, man could not have anything better than His bodily presence here.

We were considering that Jesus was not married. He had neither son nor daughter to continue a posterity, *but He provides for the birth of numerous sons and daughters*. He said to Nicodemus, "Except a man be born again he cannot see the Kingdom of Heaven." This new birth, otherwise called regeneration, is the germ life of the Holy Spirit planted in the individual to grow up into eternal life. That which is born of the flesh is flesh, that which is born of the spirit is spirit, and it may be said with the trumpet voice of an angel that no person, high, low, rich, poor, bond, free, learned or ignorant, can see the kingdom of Heaven without this new birth.

It stands to reason that no person can be in harmony and loving fellowship with our Elder Brother unless he or she has the same spirit, the same inward life power (above the animal life), which connects as a link with divinity ; and this is the gift of the Holy Spirit which Jesus Christ has purchased and which He gives, without money and without price, to those that are His loving friends.

Christianity presents something better than a bodily present Christ, for that could only be in one place at a time ; but the germ of divinity, the Spirit, the Comforter, the Paraclete, the

sent of God to enter the person and be a germ, a well of water, springing up into everlasting life, can come to any one in any place at any time, and this spiritual life is the germ, growing up just as other things grow ; but it has vitality—the energy of omnipotence cannot be extinguished. If a person is truly born again, the vital spark cannot be put out. Probably many think they have it and will find themselves mistaken, and many are controlled thereby and do not know it.

Let us examine then what the teachings of Scripture are as to the conditions of this spiritual life. Jesus says, Ye will not come unto Me that ye might have life. Whosoever will, let him come. Him that cometh unto Me I will in no wise cast away. Whosoever drinketh of the water that I give him it shall be a well of water springing up to everlasting life. Ask and ye shall receive. The gift of God is eternal life and that life is in His Son. Now are we the sons of God. What can be plainer? The only obstacle is unwillingness to come, as it were, face to face to Jesus Christ as the Son of God, and take the Spirit of God as little children, born of the Spirit, heirs, inheritors of divine spiritual germ-life implanted in humanity, growing, developing, springing up into eternal life. In other words, the same spirit of the living Jehovah which entered Mary and caused the birth of the highest creation possible, God manifest in the flesh, is promised to the willing follower of Jesus Christ, and that spirit will grow up into the man, becoming his guide and help, constantly operating to put down disobedience and help obedience to the divine will and causing the Christian to grow up into the likeness of the great Head. Thus Jesus has His millions of children, born of the spirit, helped up to Heaven.

The world has been growing more adapted to man ; the privileges and blessings of to-day are greater than ever before ; there has been a higher and still higher development. Who would desire to retrograde even a hundred years, and why may not everything keep on better and better? Jesus says, I go to prepare a place for you. He is preparing that which eye hath not seen, nor ear heard, nor hath entered into the heart of man, and that is for His spiritual children.

Let me ask, are you one? or have you only the human, the natural birth? Except you are born from above you cannot be one of Jesus Christ's family and a son or daughter of the Lord Jehovah.

The points herein presented may be condensed as follows:

I. Science develops facts concerning the operations of heat, light, electricity, magnetism, gravitation, etc., that show that these subtle forces exist, and indicate that there is an omnipotent force controlling and harmonizing all these and other forces and multiform existences, and this omnipotent energy or existence corresponds with and is the Jehovah of the Scriptures.

II. The existences and forces that man can appreciate, to a greater or less degree, have come into being in an orderly manner and are guided by the all-pervading omnipotence of Jehovah.

III. In the development of various forms of existences, it is most probable that matter has always been under the same general conditions of gradual change that are apparent in nature at the present time.

IV. The developments of new organisms are more probable through changes in the seeds or germs than in the full matured organism.

V. Development has of necessity been from the lower to the higher orders of existence, and it is consistent with reason and not in the least conflicting with Scripture to believe that these changes have been wrought by the power of Jehovah acting on the life-germs from the lowest organic structure up to human beings.

VI. That the natural man may be improved by culture; but he is only a man, and science properly asks what further or higher development than man can there be in creation.

VII. History and revelation answer the question that Jesus Christ was the development higher than man; the essence of Jehovah in spirit and human in body.

VIII. No other such being ever has existed, and to Him has been delegated the entire control of the condition and destinies of man. That He was made on purpose to be the Head of all

things to mankind and having had a natural body, He was and is adapted to the place which He has filled and is to fill.

IX. In the development of His character and work He manifested powers and abilities above ordinary men and akin to those of Jehovah, and He suffered Himself to be crucified, and in so doing He assumed a penalty, took away sin, satisfied justice and became the possessor or owner of eternal life.

X. In the resurrection of Himself, Christ gives assurance that future life is made certain to His people.

XI. Not being able with a bodily form to be present everywhere, He promises to be everywhere present by the Holy Spirit which takes His place and helps His people.

XII. When a human being is willing to be guided by the Divine Spirit, that Spirit will enter that person as a germ to develop into the eternal life of the great future, and none need exist without this divine power and help, because the development of the higher order of existences into the spiritual and immortal is a part of the plan of creation.

XIII. The Scriptures are intended to help man in the development of his spiritual being by furnishing information that cannot be obtained from the things that are around us in the world, and Jesus Christ in His character as God-man is the ideal to which the human race is to look; and from whom the life giving spirit, in harmony with the infinite Jehovah, is sent to His people to give to them eternal life.

Christianity is adapted to the learned and the ignorant, the high and the low. It holds out hope to the disheartened, joy to the troubled, confidence to the fearful; it presents simply two commands, love of God and of the neighbor, but it requires implicit faith in God and belief in Jesus Christ as His Son. It bridges the gulf of death and reveals the glories and hopes of eternal life.

Science on the other hand is not within the grasp of all. She takes nothing on faith, she lays the foundations of her temple in facts only, she digs deep in the earth and brings up its treasures, she handles the stars and spreads out the glory of the skies, her laboratory reveals the wonders of chemistry, her inventions lighten the burdens of life and annihilate space; the

resources of nature are willing steeds to her chariot, and in her investigations she finds a force, an energy, a mysterious something producing chemical action, developing light, electricity, magnetism, gravity, forces everywhere present, and she is seeking to know the source of life itself, and we may hope that the time is not far distant when science shall recognize that the unseen force and energy, that she has been calling nature and life and which controls all matter, is the same as the Christian has for ages worshipped and loved as Jehovah, the creating, preserving and everywhere present Spirit in whom and by whom are all things. Then indeed harmony between Christianity and science will be recognized, and Jesus Christ will be acknowledged as God-man, the link in the great work of creation that binds man with the infinite source of all things, and to Him every knee shall bow and every tongue confess.

AGNOSTICISM.

BY REV. S. LINTON BELL.

THE age in which we live is eminently one of restless inquiry. The greatest problems are raised on every hand, and discussed with a frank and fearless boldness which is somewhat alarming to many of the people of God. Nothing is accepted because of its antiquity, nothing is spared because of the reverence with which men have clothed it. The scientific investigator, the historical student, the literary critic has broken with traditional authority of every kind, and fully given himself to ascertaining and interpreting the facts which lie all around him. And he hastens to give the world the results of his labors. He speaks through our leading reviews, through our works of fiction, through our poetry, through our humblest magazines, and through our public lyceums. His speech is often terse and epigrammatic, often clear and bright and luminous; and while he attacks the faith of the Christian Church by affirming that it is entirely the outgrowth of natural causes, he does it on the grounds of modesty and humility. There may be a God, there may be a supernatural power in the universe and in human af-

fairs, and there may be an eternal home and city of the soul; but he is wholly ignorant of these things; they do not come within the sphere of his observation and experience.

The current and popular thought of our century is commonly called Agnosticism. It attempts to build up a vast system of positive knowledge without postulating as its basis a personal God. But it is compelled to contradict its own principles as it proceeds in its mighty task. It has to admit a power in and behind nature, and it ascribes certain qualities to this power which certainly do not agree with a proclaimed doctrine of ignorance. It cannot look upon the material order and harmony and beauty around it and affirm that the universe can give a true and satisfactory account of itself. The denial of the supernatural, and the hearty reception of the philosophy of determinism cannot throw any fresh light on the whence and wherefore of nature. The marvellous network of physical laws, the adaptation of means to ends, the ceaseless changes which are constantly taking place in phenomena, and the wondrous variety and wealth of vegetable and animal life force Agnosticism to openly acknowledge the necessity of a primary and efficient cause. And so Mr. Herbert Spencer, and those who belong to his school, declare that there is an "ultimate cause" or "primal force" which lies back of all phenomena, and is present in them at every moment of time and in every part of space.

But Agnosticism denies any knowledge of this "ultimate cause" or "primal force." When it has detected its presence in and behind nature, and described its positive and orderly operations, it calmly and coolly dismisses it. What does not come within the limits of our five senses and cannot be analyzed and verified by them is not a subject which we are called upon or have any scientific right to discuss. Agnosticism believes and preaches with all its might that whatever transcends our observation and experience is matter about which we can have no sure and certain knowledge. Therefore it frowns upon all attempts to explain the "unknowable" to make intelligible the "inscrutable," to define that which is forever beyond definition.

Now if Agnosticism simply means that we do not know God by our senses, we have no disposition to dispute its teachings.

We candidly allow that we do not know the Divine Being as we know the things around us. But we hold that this is to our advantage. If our knowledge of the Lord were phenomenal, then He would at once cease to be God. What can be fully understood by our senses is on a level with our senses. A God thus comprehended might continue to be an idol unto us for a while, yet the time would come when He would cease to command our trust and worship, and would be cast from our minds and hearts without the slightest disappointment or regret. But it is surely true that we know God along the lines of the higher faculties of our nature. When we discover the invisible behind the visible, the eternal in the temporal, the infinite in the finite, we are not ignorant of Him, who, according to the Bible, has created the heavens and the earth and all that in them is.

It must be confessed that it is exceedingly difficult to define that which is permanent in phenomena, that which lies back of the universe, that which appeals to us as reasonable creatures, that which gives history its unity and meaning, and that which is the object of nearly every religion. This difficulty has been felt in all ages and among all peoples. It has forced itself upon thinking men in every century, and it presses itself upon the finest spirits of our age. Schleiermacher calls it the "Infinite," Phleiderer the "world-controlling power," Matthew Arnold "a stream of tendency which makes for righteousness," James Martineau the "Divine Mind," and Principal Caird the "Infinite Will."* What is the significance of these terms? It is evident that their authors are not agreed in their definitions of the God of the Scriptures. Their concepts differ widely in several most important respects, and their statements of them only prove the impossibility of the task they seek to accomplish. In their highest efforts they can but partially explain to themselves and to the world the nature and character of Him whom Jesus taught us to call our Father in Heaven.

Nevertheless it is not true, as Agnosticism is ever repeating, that we know nothing of God's nature and character. We do know something about Him, and although our knowledge is limited it is not therefore necessarily false or imperfect. But

* *Natural Religion*, by Max Muller, page 57. Longmans & Co., 1889.

why does Agnosticism affirm that the power which lies in and behind nature is eternal if it has no means of ascertaining what that power is? Surely this is an assumption of knowledge which is contrary to its first principles. How can it predicate eternity of something of which it knows absolutely nothing? By what law of thought can it declare the ultimate cause of the universe to lie beyond our faculties of comprehension, and forthwith proceed to assure us that it is inscrutable? Has Agnosticism then explored every realm of thought? has it surveyed every field of knowledge? has it measured every phase of human experience? If not, it is unpardonable presumption and a manifestation of the coolest dogmatism to draw a line to our intellectual and spiritual progress and to tell us that beyond this line we cannot go. This is not practising what it preaches. We fail to see the humility of which it boasts, and which it is always commending to others. But how can Agnosticism be consistent with itself? What is eternal in matter must transcend matter. That which organizes and informs matter, animates and controls it and gives to it reason and order, is not fleeting and fugitive. It abides amid all changes and finds in us a rational and intelligent response to its reason and intelligence. It is impossible for us to look upon the world, and say that it is the product of the blind forces of matter: it is making a demand upon our faith which we are not capable of yielding to ask us to believe that there has been no infinitely wise and gracious Providence in the rise and fall of nations; and we cannot observe our own relations to the supernatural in us and around us without feeling that we are the children of an all-holy and all-loving God. The reason which we find in nature, the evidences of an unerring and far-reaching benevolent purpose which we discover in human affairs, and our clear consciousness of our own individuality and of our own moral freedom compel us to believe that we have a Heavenly Father, who reveals Himself to us in all the works of nature, in whom we live and move and have our being. And to this faith we must ever cling until it is proved to us that we can have thought without a thinker, law without a lawgiver, personal spirit without a personal God.

Having settled to its satisfaction the origin and growth of the universe, Agnosticism now proceeds to give us the genesis

and history of man. It informs us that he is the highest product of nature, and that nature has been travailing in birth with him through countless ages. The facts of science show us how he can be traced back from his present exalted state to the lowest forms of protoplasm, which Professor Huxley has laboriously tried to explain to the world. Biology and physiology and chemistry have settled his whence and his how beyond the shadow of a doubt. If we are open-minded and free from superstition we may discover the different steps of his development in the fauna and flora of the universe. It is vain to imagine that any divine power lies behind him, that any supernatural cause has brought him into being, that any infinitely wise and holy Providence has watched over him from his advent upon the earth to the present hour. Nature has done everything for him, and to her we must ascribe all the credit of his being what he is. She furnished the materials for his body, for his soul, for his spirit. He is unquestionably her child, and when we say that he was made in the image of God, and is therefore the son of God, we ignore the evidence of science and prove ourselves to be still under the bondage of religious tradition.

We suppose that it is now believed by almost every school of religious thought that man has a physical basis of life. This is certainly the teaching of the first book in the Bible. In the words, "And the Lord God formed man of the dust of the ground," we have the clear assertion that on the lower side of his nature he is one with the lowest forms of organized life. The same earth has been his mother, the same cause has furnished him with all his bodily materials, the same conditions of matter have supplied him with a proper habitation for the indwelling of his spirit. Here the finest Christian thinkers and the most advanced scientists find a common point of agreement. But they immediately part company when they attempt to explain the origin and development of man's psychical life. All our modern Agnostics insist upon deducing, according to the principles of evolution, the various faculties and powers which constitute man the crown of the universe, from the simplest and lowest germs of physical life; and they denounce as unscientific and untrustworthy any statements to the contrary. They declare with un-

mistakable emphasis that man in the marvellous wealth and fullness of his manhood is the goal towards which nature has travelled from the beginning. His will, his conscience, his intelligence, his love of the beautiful, his sense of honor and of shame, his consciousness that an eternal eye is ever upon him, his perception of an everlasting distinction between right and wrong, and his abiding conviction that it is his duty to obey the moral law which he always recognizes as universal, are the products—we are assured—of the beneficent struggles and labors of nature. Listen to Mr. John Fiske, one of the clearest and ablest expounders of the doctrine of evolution in this country. He says: "Special organs of sense and the lower grades of perception and judgment were slowly developed through countless ages, in company with purely physical variations of shape of foot, or length of neck, or complexity of stomach, or thickness of hide. At length there came a wonderful moment—silent and unnoticed as are the beginnings of all great revolutions. Silent and unnoticed even as the day of the Lord which cometh as a thief in the night, there arrived that wonderful moment at which psychical changes began to be of more use than physical changes to the brute ancestor of man. Through further ages of ceaseless struggle the profitable variations in this creature occurred oftener and oftener in the brain, and less often in other parts of the organism, until by and by the size of his brain had been doubled and its complexity of structure increased a thousand-fold, while in other respects his appearance was not so very different from that of his brother apes. Along with this growth of the brain the complete assumption of the upright posture, enabling the hands to be devoted entirely to prehension and thus relieving the jaws of that part of their work, has co-operated in producing that peculiar contour of head and face which is the chief distinguishing mark of physical man." And along with these anatomical changes there have taken place—our author tells us—such wonderful intellectual changes that the psychical distance between civilized man and the ape in the course of time became immeasurable. Then as the years swept by and man began to distribute himself into families, the rudiments of the Christian virtues appeared. He felt that he must not conduct himself solely with a view to

his own selfishness, but perform a great many acts which were unselfish or not self-regarding. And gradually he took it into his head that in judging of his own conduct he must refer it to a power outside himself to which he was in some mysterious sense answerable, and thus sprang up in him the germs of conscience and of duty.

We can easily see that in this account of the origin and growth of the psychical life of man there are several grave questions left still unsettled. Indeed Mr. Spencer and Mr. Fiske have felt the difficulties which have been raised by their philosophy, and they have called to their aid a first cause. The former calls this cause the "Unknowable," the latter speaks of it constantly by the Scriptural name—God. Yet both strip it of all personal attributes, and will not allow us to make any effort to explain the unknown in terms of the known, a method which they themselves systematically employ. But if we deny the God and Father of our Lord Jesus Christ, and this is what Agnosticism does in practice whatever it may say in theory, we cannot evade the query, What is life? Can we have a great fountain of life from which every form and variation of life through all ages has sprung without a living and eternal will, without an eternal personality, without an absolutely free and eternal God? has there been no purpose in the preparation of the universe for the coming of life and in the way in which it has grown and manifested itself since it came into contact with dead matter? Where is the link which we are assured unquestionably binds man on his mental as well as his physical side to all things below him? has he more of life and of a higher kind of life than the plants and animals beneath him? has there been any plan in his creation, and if so, why? If he can be truly and rationally accounted for by the law of evolution, how comes it that the effect is greater than the cause? These are questions that Agnosticism cannot satisfactorily answer to millions of thoughtful minds. Neither Mr. Spencer's inscrutable nor Mr. Fiske's impersonal God is equal to the mighty task. And so the majority of civilized men will continue to believe that the life, the order, the manifold signs of benevolence, of intellectual and spiritual intelligence, of clear perceptions between what is sinful and what is holy, and

of the universal claims of the everlasting righteousness upon human souls which they find in the world around them, and in themselves and their brethren, proceed from Him whom they delight to call their Father. The God of Abraham and Isaac and Jacob is and must forever be, to them, the eternal ground, the inexhaustible source, the Almighty Creator of all these things.

And the account which Agnosticism gives of religion is directly opposed to that which has currently been received by great multitudes of the finest and best men and women for several thousand years. It takes pains to teach us that the first idea of religion arose in the breast of primitive man from the consciousness that he lived in a world whose powers he was helpless to control. He felt that he was acted upon by forces which he was bound to obey or die, and so he soon began to form some intelligible idea of them by an examination of his own will and its purposes. As he found reason, forethought, order in himself, he soon began to apply these terms to the powers in nature. Hence a great number of gods rose up before his imagination to whom he offered sacrifices either to gain their favor or to propitiate their wrath. He came also to believe in an unseen world—a world full of mystery and thickly peopled with ghosts which bore striking affinities to himself, and concerning whom there were woven innumerable myths. Then as time passed on and his knowledge of matter and its laws increased, he began to search for a First Cause. This was an approach upon the borders of theism. And as his search for a First Cause proceeded, he was finally landed, in the case of one nation certainly, in a belief in one living and true God, the Jehovah of the Old Testament, the Father of the New. But he has never wholly cast off many of his false conceptions of religion; and, indeed, with a zeal worthy of a better cause, he has added still more untrustworthy material to the tottering fabric of his faith. The books which contain the records of his inward and outward struggles in the Jewish nation, are full of legends and incredible stories, and they have passed through the hands of so many redactors that it is impossible for us to receive them as the writings of divinely inspired men. They are the product of man's quest

for the loftiest monotheism, not the revelation of the Infinite Love in His quest for man.

Here again we have the deterministic philosophy of Agnosticism pressed to its utmost conclusion. But look at how many assumptions this story of the evolution of religion contains. It assumes that the Hebrews derived their conception of Elohim through the lower forms of polytheism; that the passages in the Bible which speak of God revealing Himself to His children and manifesting Himself in supernatural ways, are the dreams and fancies of a semi-civilized and superstitious people; that a number of men have consciously tampered with the sacred books for ulterior purposes, and therefore they cannot be relied upon as exact records of what actually happened; that Jesus Christ and His Apostles were liable to error, and that what they believed and preached, in many instances at least, had no real and historical basis; and that the countless army of saints and martyrs for six thousand years have lived and toiled and died believing lies. This cannot be. The human heart will never be satisfied with a faith like this. We care not who may preach it, or by what means it is declared to men; it will never take a vital hold of the race. A religion without God, without a superintending Providence, without eternal pity and eternal love, without an atonement for sin, and without the assurance of a glorious end to all the pain and strife and passion and agony of the human soul, is no religion for mankind. It is only a passing phase of thought. Therefore we must still cling to the faith of patriarchs, and psalmists, and prophets, and apostles, and to the blessed Lord and Master of us all.—*The Treasury.*

JAMES CLERK MAXWELL.

PROFESSOR CLERK MAXWELL, of whom the London *Quarterly Review* speaks as "the greatest physicist of the age," was born in Edinburgh in 1831 and died in 1879. He was the son of a Presbyterian elder and an Episcopal mother. He distinguished himself at the age of fifteen by his mathematical papers. He attracted attention at the British Association in 1850 by his criticisms on a paper read by Sir David Brewster on color vision and color blindness. He entered Edinburgh University in 1847, and remained there three years, studying metaphysics under Sir William Hamilton, and, along with this, concentrating his attention chiefly on the subjects of polarization, galvanism, rolling curves, and the compression of solids. From Edinburgh he went up to Cambridge, and spent three years there, greatly distinguishing himself in the physical branches of science. He was subsequently elected a fellow of Trinity, and made lecturer on hydrostatics and optics. Thence he was called to the professorship of natural philosophy in Marischal College, Aberdeen. It was here that for the first time he turned his attention to Saturn's rings, studying them as instances of the circular motion of fluids. His paper on this subject obtained the Adams prize, given by St. John's College in honor of the distinguished discoverer of Neptune. In 1860 he went to King's College, London. From 1871 to the time of his death he filled the chair of experimental physics at Cambridge. Of his work there Sir William Thomson declared that it was "nothing short of a revival of physical science at Cambridge." In 1873 he delivered his famous address on molecules before the British Association. During this period he contributed some articles to the ninth edition of the "Encyclopædia Britannica," of which the most valuable is that on "Atom," in which he gives an exposition of his doctrines on that subject.

He was the deviser of a number of optical contrivances. For his spectacles, having one glass green and the other red, by which a color-blind person could distinguish between red and

green, he was awarded the Rumford medal in 1860. He was also the inventor of the zoetrope, or "wheel of life," and the real-image spectroscope. The late astronomer royal of England declared that his paper in relation to Saturn's rings was "one of the most remarkable applications of mathematics to physics" he had ever seen. Of his electrical researches the *Quarterly Review* remarks, that they have "brought him a fame which has been eclipsed by none of the men of science who have made this century illustrious." Another branch of study in which he rendered valuable service was molecular physics.

Amid the Babel of tongues in the scientific circles of the present day, it is pleasant to note the profound and earnest Christian character of this king among the students of the world of nature. Poet, wit, classical scholar, metaphysician, the peer of Tyndall and Huxley in physical science, he revives the memory of Faraday by his childlike faith. He writes to Mrs. Maxwell:

"I have been back at I. Cor. xiii. I think the description of charity or divine love is another loadstone for our life—to show us that this is one thing which is not in parts, but perfect in its own nature, and so it shall never be done away. It is nothing negative, but a well-defined, living, almost acting, picture of goodness, that kind of it which is human, but also divine. Read along with it I. John iv., 7 to end; or if you like, the whole epistle and Mark xii., 28."

Again he writes to her:

"I am always with you in spirit, but there is One who is nearer to you and to me than we can ever be to each other, and it is only through Him and in Him that we can ever really get to know each other. Let us try to realize the great mystery in Eph. v. and then we shall be in the right position with respect to the world outside, the men and women whom Christ came to save from their sins."

We are told that he was very fond of quoting the lines from Baxter's hymn:

Lord, it belongs not to my care
Whether I die or live ;
To love and serve Thee is my share,
And this Thy grace must give.

Four days before his death, when he received the sacrament, he repeated to the clergyman in attendance, as he was putting on his surplice, George Herbert's lines on the priest's vestments entitled "Aaron," one of the stanzas of which runs:

Christ is my only head,
My only heart and breast,
My only music, striking me, e'en dead ;
That to the old man I may rest,
And be in Him new drest.

He fell asleep on the 5th of November, 1879.

His thoughts during his sickness, we are told, were more upon subjects of a moral and spiritual nature than upon those of a scientific character. One day he repeated those exquisite lines from "The Merchant of Venice":

Look how the floor of heaven
Is thick inlaid with patines of bright gold ;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims ;
Such harmony is in immortal souls ;
But whilst this muddy vesture of decay
Dost grossly clog it in, we cannot hear it.

He then remarked he did not see why Shakspeare had put such sublime language into the mouth of so frivolous a character as Lorenzo.

Prof. Maxwell was led by his studies in molecular physics to reject the theory of evolution. In his address of 1873 on this subject a passage occurs in this connection which it would be difficult to answer, and which we cannot refrain from quoting:

"In the heavens we discover by their light, and by their light alone, stars so distant from each other that no material thing can ever pass from one to another; and yet this light, which is to us the sole evidence of the existence of these distant worlds, tells us also that each of them is built up of molecules of the same kind as those which we find on earth. A molecule of hydrogen, for example, whether in Sirius or in Arcturus, executes its vibrations in the same time. . . . No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of

growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to any of the causes which we call natural. On the other hand, the exact equality of each molecule to others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Though in the course of ages catastrophes have occurred, and may yet occur in the heavens, though ancient systems may be dissolved and new ones evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number and measure and weight; and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him who, in the beginning, created not only the heaven and the earth, but the materials of which heaven and earth consist."

The *Quarterly Review* remarks upon this passage as follows:

"No apology need be made for this lengthy extract when it is reflected how important is its bearing upon the nebular hypothesis of Laplace, which, it is to be feared, is being too readily accepted by the world without giving due weight to the difficulties which beset it as regards the origin of matter and of force; as well as upon that extreme phase of evolutionism which some men of science prefer to the alternative belief in special and distinct creative acts by an intelligent First Cause. The greatest physicist of the present age has declared that the marks of skill and handicraft impressed upon the molecule are a fatal difficulty in the way of that theory which was dimly adumbrated by Kant and Laplace, and brought into definite expression by the labors of Darwin, Tyndall, and Huxley."

At the early age of 48 this accomplished and gifted spirit had finished his earthly career. His mind had penetrated into

the remotest and the subtlest phenomena of modern science, and yet, like Copernicus, Tycho Brahe, Kepler, Galileo, Newton, Descartes, Pascal, Kant, Hamilton, Hugh Miller, Owen, Faraday, Agassiz, Hitchcock, Dana, Gray, he was not too full of knowledge to bow at the name of Jesus or to recognize in the Gospels and Epistles of the Evangelists and Apostles a voice from Heaven.

VIEWS AND REVIEWS.

IT is neither scientific nor grammatical to use the phrase, "was evolved." Scientifically evolution excludes all personal activity, and therefore all activity external to matter. Matter evolves itself. Evolution, as a hypothesis, is that "the promise and the potency" are in matter as matter, and were never put into it. The verb "to evolve," therefore, cannot have a passive voice. If it had it would necessitate an evolver. But an "evolver" is an unthinkable person. There cannot be a person who compels any person to perform a natural and spontaneous action, or any matter to do what it does of itself. If we had the middle voice of the Greek tongue perhaps we might say that a thing "evolves itself"; but not having that, we are shut up to the active voice alone; if indeed the scientific idea of the process of evolution can have an accordant verb at all, which we very much doubt, because a verb involves the idea of some person who is, or does, or suffers, whereas the process of evolution distinctly excludes the idea of any originating or superintending personality. Even the verb in the phrase "evolves itself" is figurative, there being no actor in the process of evolution. It is as when we say of a tree that "it waves its branches," or of a child that, "he grows." Plainly this is figurative. But these difficulties do not exist with the word "development," which is perfectly consistent with the idea of creation and the existence of an external and acting personality who can be represented by a noun and whose action can be represented by a verb in both voices. Compare "development developed by a developer," which is grammatical

and scientific if not elegant, with "evolution evolved by an evoluter," which is not scientific or grammatical or elegant.

SOME one has asked what cynics have to say to these reverent words, which will be found in Stanley's article in *Scribner*. "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column." They will say that by his own showing he was "weak," "prostrated," "wan," etc.; that he would not have been so devout if he had been in his usual robust state of health, and that the return of his people was a "coincidence." The cynics always bark.

THE Rev. Dr. Boland, an interesting article from whose pen will be found on page 106, this vol., is the author of a book (published by J. D. Barbee, Nashville, \$1) which has had an extraordinary sale. Its title, "The Problem of Methodism," makes the impression that it is a book of merely denominational interest, which is not the fact. President Fairchild, of Oberlin, says of it: "I read 'The Problem' with profound interest and satisfaction. Where did Dr. Boland get his clear vision? I think he has mastered the problem discussed. This problem belongs not simply to *Methodism*, but to the *Christian world*. I shall take great pleasure in calling attention to this inspiring and enlightening book. It will help to clearer thinking on the nature of regeneration and Christian growth."

FIVE hundred years after Dante's birth Voltaire wrote of him thus: "The Italians call him divine, but he is a hidden divinity. He has commentators, which perhaps is another reason for his

not being understood. His fame will go on increasing because scarce any body reads him." The same thing might now be said of Voltaire.

A MORAL being is one who is capable of comparing his past and future actions and motives—of approving of some and disapproving of others; and the fact that man is the one being who with certainty can be thus designated, makes the greatest of all distinctions between him and the lower animals.—*Dr. George C. Lorimer.*

HERBERT SPENCER opens his "First Principles" by admitting that there is "a soul of good in things evil," but afterwards argues against special creation on the assumption that the existence of evil is not to be reconciled with goodness in the Creator. (See Biology, Pt. III., II.)

MONTHLY MEETINGS.

BY THE SECRETARIES.

October, 1890.—The Institute held its monthly meeting in Hamilton Hall, Columbia College, at 8 P.M., the President, Rev. Dr. Deems in the chair. The devotional exercises were conducted by vice-President Alex. Mackay-Smith, S.T.D.

The minutes of the last meeting were read and approved. The Secretary announced the following names of new members: Rev. Joseph Potts, High Point, N. C.; Lemuel W. Serrell, Plainfield, N. J.; Jesse W. Brooks, Ph.D., D.D., Brooklyn; Mrs. Elizabeth A. Reed, Chicago, Ill.; Alan D. Campbell, New Brunswick, N. J.; Richard C. Shannon, Esq., New York; Miss J. Anna Sloat, New York; Rev. Henry L. Myrick, Sing Sing, N. Y.; Sidney Corbett, D.D., Philadelphia; Thomas E. Warman, Plainfield, N. J.; Prof. Geo. D. Howell, Chester, Pa.; Wm. M. Alberti, A.B., New York; Rev. Geo. L. Thompson, Bridgeport, Ct.

The regular paper of the evening was by Rev. Jesse W. Brooks, D.D., of Brooklyn, N. Y., whose subject was "Prim-

itive Theism." The subject and paper were discussed by Rev. Archdeacon Mackay-Smith, Prof. Daniel S. Martin, and the President.

On motion of Mr. Philip Myers, seconded by Prof. Martin, it was

Resolved, That the thanks of the Institute be presented to Dr. Brooks for his interesting and valuable paper, and that a copy be requested for publication in CHRISTIAN THOUGHT.

On motion, adjourned.

November, 1890.—The Institute held its meeting in Hamilton Hall, Columbia College, November 4th.

The meeting was called to order at 8 P.M., by the President, Rev. Dr. Deems, who conducted the usual devotional exercises.

In the absence of the Recording Secretary, the Corresponding Secretary read the minutes of the previous meeting which were approved, and the following names of new members announced: John Lellyett Senior, Nashville, Tennessee; Howard Wilson, New York City; Hon. John E. Rickards, Lieut. Gov. Neb., Butte City, Montana; Edward N. Smith, A.B.; Rev. Henry Upson, A.B., New Preston, Ct.; Mrs. Robert Watt, Oakland, Cal.; Miss Anna M. Currie, Dansville, N. Y.; Charles E. Robinson, D.D., Scranton, Pa.

The paper of the evening was read by Lemuel W. Serrell of Plainfield, New Jersey, on the "Harmony of Christianity and Science." The discussion which followed was participated in by Professor Daniel S. Martin, Rev. Dr. Deems and Mr. Serrell.

At the close of the discussion on motion of John S. Kennedy, seconded by O. O. Schimmel, a vote of thanks was extended to the reader of the paper and a copy of the same requested for publication in CHRISTIAN THOUGHT.

After some announcements by the President the Institute adjourned until December 2d, 1890.

CHRISTIAN THOUGHT.

PRIMITIVE THEISM.

[Read before the American Institute of
Philosophy, October 7th, 1890.]

BY JESSE W. BROOKS, PH.D., D.D.

A FATAL mistake of the most advanced evolutionists is that they assume too much, and prove too little.

The working hypothesis, which is perfectly legitimate as an hypothesis, comes to be enunciated as a dogma, with as much positiveness as a proposition of Euclid, after the mathematical demonstration is completed. Even so candid a writer as Dr. Romanes, after doing much excellent work along the line of "Mental Evolution in Animals," proves less and assumes more in his recent volume, "Mental Evolution in Man"; and seems likely to prove nothing and assume everything, in his promised volumes on "Savage and Prehistoric Man," which it is anticipated "will complete the exhaustive inquiry, and reinforce the evolutionary hypothesis regarding the descent of man." His own concluding words are: "At all events I think it may be safely promised that, when we come to consider the case of savages, and through them the case of prehistoric man, we shall find that in the great interval which lies between such grades of mental evolution and our own, we are brought far on our way toward bridging the psychological distance which separates the gorilla from the gentleman." ("Mental Evolution in Man," by George John Romanes, p. 439.)* The reading of this prophecy

* Dr. Romanes declares it to be his purpose "to arrive at general principles bearing upon mental evolution, rather than to collect facts or opinions for the sake of their intrinsic interest from a purely historical point of view" (*vid.* preface "Mental Evolution in Man"). In this respect the recent work of the disciples of Darwin contrasts unfavorably with the work of their great teacher, who was pre-eminently a collector of facts.

brings forcibly to our minds the remark of the Gifford Lecturer: "A savage is a most obliging creature, for he does everything any anthropologist wishes him to do."

It is the purpose of this essay to call attention to a single phase of the development of our race which is generally perverted or misunderstood by evolution, but which is coming to be more and more clearly seen in all our studies of the history and literature of the various branches of the human family. The study of Comparative Religion is asserting, with constantly added emphasis, that the *natural* religious development of the race has been, not upward, but downward. Historical students too are coming to a general agreement in the fact that man was originally a monotheist.

Certainly if he were not, it must be conceded that his religious ideas were monotheistic before they were polytheistic or pantheistic. It is clear also that the *natural evolution* has been from monotheism to polytheism, not *vice versa*.

Primitive monotheism, in almost every instance, has lapsed into polytheism and pantheism; while we have not been able to discover a single instance where anything like a pure monotheism has been evolved out of either of the others.

While from our infancy we have been taught to believe in God and to ground all our hopes upon Him, as He is revealed in the Scriptures of the Old and New Testaments, and while religious experience has confirmed our faith and made His existence a matter of certainty, not of opinion; still in the discussion of our subject it is important that we should appeal only to reason, claiming, for the time being, no higher authority for our Scriptures than for any of the sacred books of the heathen systems.* It will at once be seen to be of the greatest importance that we

* In the Scripture we are taught, not only that God has "made of *one blood* all nations of men" (Acts xvii., 26), but that in the beginning He revealed Himself to our first parents. Man originally was created in God's image; but he has alienated himself from God by sin—the very essence of which consists in forgetting God—"When they knew God they glorified Him not as God neither were thankful, but became vain in their imaginations; and their foolish hearts were darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things" (Rom. i., 21, *et seq.*). It is universally assumed that men had the

ascertain what man's primitive belief was regarding God. As we come to disentangle this primitive belief from the traditions and opinions that have resulted from the evolution of the race and the progress of social life, we shall find in our hand a leading-rein with which to direct much of the bewildered thought and wandering discussion of our time. We may thus hope to reach clearer conceptions and more enlightened views of truth.

The settlement of this discussion will go far toward settling the doctrine of theism, as opposed to atheism and pantheism as well as to the materialism and agnosticism of our age.

If it be once settled, as the universal testimony of the race, that man originally believed in one, living, invisible, holy God, not only will the advanced evolutionary theories have to be reconstructed, but the theistic argument will be so reinforced that it will lack little of the certainty that attaches to a mathematical demonstration; inasmuch as we shall have to conclude that a revelation of God was made originally to all mankind, or else that man is so constituted that the knowledge of God is a necessary and primitive *datum* of consciousness. In either case the statement of God's existence would seem to be almost axiomatic. knowledge of God, but they did not like to retain God in their knowledge (Rom i., 28), and so "God gave them over to a reprobate mind."

When Paul came in contact with pagans (*i. e.*, with those who had been so unfortunate as not to receive the special revelation of God as recorded in our Scriptures), he treated them not as irresponsible, but he insists that God has been revealed to them. God has manifested Himself. "His wrath is revealed from Heaven against all ungodliness and unrighteousness of men" (Rom. i., 18). "That which may be known of God is manifest in them, for God hath shewed it unto them; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Rom. i., 19).

Paul, preaching at Lystra, reproaches the people for their idolatry. He implies that they should have known "the living God," for He left not Himself without witness (Acts xiv., 15, 16). Men are not condemned because they are pagans, but because they have not walked according to the light that God has given.

The Apostle John proclaims the divinity of Christ by identifying Him with the eternal logos—"the true light which lighteth *every man that cometh into the world*" (John i., 9).

The Scriptures, then, we may say, simply assume that God is the Lord of the whole earth (Ps. xcvi., 5); that man has lost the divine image, and has forsaken God until his eyes have become blinded with sin; and in some instances God has given him over to "a reprobate mind."

Pantheism and materialism agree in affirming that the human race has developed gradually from a "brutish," or at least "a not yet moral," and "religionless" condition.

Sir John Lubbock, *e.g.*, in his "Prehistoric Times" carries out the theory of the development of mankind from an animal origin. It is argued that the condition of primeval man was one in which he could have had no religion. It is generally assumed by this class of writers that, with respect to religion the human race has gradually advanced from a condition in which it had no moral law and no religion, first to a dull fetichism, then to mythological polytheism, afterward to monotheism, and out of Christian monotheism it is held that pure pantheism is to be evolved—thus completing and perfecting the evolution.

It is maintained that theism has everywhere and always been preceded by polytheism. The actual history of religions, however, shows the opposite to be true. The theory that monotheism was the primeval form of religion was held and defended by Herbert of Cherbury, by Cudworth, and by Creuzer, who taught the "Symbolic Character of Ancient Mythology"; while to-day the work that has been done by Max Müller, Spiegel, Duncker, Ebers and others is constantly confirming that view.

Prof. Ebrard declares ("Christian Apologetics," Vol. II., p. 136), "In all cultured antiquity, the farther back we go into the past, there is a nearer approach to the knowledge of the one living and holy God, conjoined with a more wakeful consciousness of the distinction between good and evil; and the farther down we come along the stream of time, the greater is the falling away from this primitive religion, through moral levity in respect of the obscuration of the knowledge of God, down to the crudest polytheism, which again among certain nations is transformed into pantheism; and hand in hand therewith a regular moral deterioration—in spite of all advances in the arts, civilization, and culture."

Whately's oft-repeated assertion, that mere savages never did, and never could, raise themselves, unaided, into a higher condition, has certainly proved true, especially as regards the discovery of religious truth and the realizing of moral obligation.

Evolution may assume millions of years for the development

from lower to higher grades of intelligence and of the religious faculty, but it is certain that, during the historic period—during that time in studying which the student's pathway is illumined by the lamp of literature—the religious development of the race has been not upward, but by an inherent gravitation it has been ever tending downward. Hence the great reformers have almost invariably called men's minds back to something which has been lost sight of, to a higher standard which has been left behind, to primitive and more noble religious ideas that have become obscured. An example of this is seen in almost every Old Testament prophet. He was a man raised up to call the people back from their idolatry, from the sin of forgetting Jehovah and His covenant. The prophet again declared unto the people the will of God as it had been originally declared, and called them back to the "God of Abraham, of Isaac, and of Jacob." The period of Old Testament history covers but a few thousand years, yet it is clear that the *natural religious development* of man during that period was downward, not upward—from higher to lower, not from lower to higher standards of religious truth. The people were constantly lapsing into polytheism and all forms of idolatry. The noble religious precepts taught at Sinai, and the pure monotheism of the patriarchs, were quickly lost sight of and obliterated. The only upward tendency in religion, doctrine, and morals, that we can observe, is that which was due immediately to the prophet, *whose office invariably was to call men back* from their degraded ways to the nobler path which had been left behind. The one cry of the prophet is, "Return." The ideal evolution of the Old Testament is the getting back to primitive purity. The inherent tendency of the people was from the purest monotheism to the most degraded forms of polytheistic worship. The Duke of Argyll well says, in replying to Sir John Lubbock ("Primeval Man," p. 60), "Surely if there is one fact more certain than another in respect to the nature of man, it is that he is capable of losing religious knowledge, of ceasing to believe in religious truth, and of falling away from religious duty." He further adds, "Such evidence as history and philosophy and criticism afford on the course of religious knowledge is not in favor of the doctrine of a gradual rise, but on the contrary, of continu-

ous corruption and decline." Similarly Prof. Max Müller once said, "If there is one thing which a comparative study of religion places in the clearest light, it is the inevitable decay to which every religion is exposed. . . . Without constant reformation, *i.e.*, without a constant return to its fountain-head, every religion, even the most perfect, suffers from its contact with the world as the purest air suffers from the fact of its being breathed. Whenever we can trace back a religion to its first beginnings, we find it free from many of the blemishes that offend us in its later phases," ("Chips from a German Workshop," Vol. I., preface xxiii.).

If we study the language and legends of savage races, we find that though the remote past is involved in obscurity, yet the centuries that are open to investigation bear witness to two facts. First, a constant downward tendency is noted, and, second, on all hands, clear reminiscences of an earlier and better time are preserved and marked occasionally by monuments or other memorials. History shows that in only one nation of antiquity was monotheism maintained clearly and distinctly for hundreds and thousands of years. The records show us, further, that Israel, instead of attaining to monotheism by self-development, was, on the other hand, constantly inclining toward that most infamous religion—the worship of Baal and Ashtoreth.

In the surrounding Semitic nations, at the same time, instead of there being any upward tendency, heathenism had sunk to its lowest level, and was utterly divorced from truth. The people worshipped a deity which has been described as the "embodiment of animal lust and devilish cruelty." Not the ethically good, but the ethically wicked was the ideal in the base Baal worship.

The religion of India furnishes us an excellent example. The recent work of eminent Sanskrit scholars and the translation of the Vedas open up for our study a large and, until recently, an unexplored field for study and investigation. The development there can be easily traced, and the succeeding steps in the downward march are easily noted. It is probable that there *originally* the people worshipped one invisible holy God. Then we find them reverencing the mere forces of nature as manifestations of

God. Eventually these forces come to be deified; and under an artful, priestly hierarchy, a polytheistic pantheism is developed. Lastly, we get the pure, thorough-going pantheism of modern Hinduism. This development is clearly seen in the literature of the different periods, and is admirably illustrated in the collections of "Indian Wisdom" made by Sir Monier Williams. "Although innumerable gods and goddesses," says he, "gifted with a thousand shapes, now crowd the Hindu pantheon, appealing to the instincts of the unthinking millions, it is probable that there existed for the first Aryan worshippers *a simpler theistic creed*, even as a thoughtful Hindu to-day looks through the maze of his mythology to the conception of one divine, self-existent Being—one all-pervading Spirit, into whose unity all visible symbols are gathered, and in whose essence all entities are comprehended."

So Max Müller has declared. "There is a monotheism that precedes the polytheism of the Veda and even in the invocations of their innumerable gods, the remembrance of *a God one and infinite* breaks through the mist of an idolatrous phraseology like the blue sky that is hidden by passing clouds" (Hist. Sanskrit Lit., p. 559). In the Vedic period the traces of monotheism are fast becoming obliterated with polytheistic notions; yet in the early *mantras* (or hymns) of the Rig Veda, there is a theistic foundation for all the thought; and in some of these hymns there seems to be a tolerably clear and well defined monotheism.

Even *the different names* which are used are not at first names of different deities, but of the different manifestations of the one Deity, as is seen in the fact that of Agni, Surya, Indra and Vishnu, and still later of Varuna, it is said, "He is king of all gods and men."

In no mythological polytheistic system could this be said of more than one. Hence it is evident that these *Devas* were at that time regarded not as distinct individual deities but rather as *manifestations* (as Prof. Ebrard calls them, as *πρόσωπα*) of *the one invisible almighty and holy God*. Heat, fire, rain, etc., were the manifestations of God; and he was worshipped under a different name as he was revealed through a different manifestation of his presence. In each of these, through which he disclosed

his infinitely rich nature, he is still the highest, the one Almighty God, the "King of all Gods."

The consciousness that these are but names for the one God, in the early hymns, seems to be quite persistent. Thus in an ancient hymn (Rig Veda I., 164) we read, "They call *Him*, Indra, Mitra, Varuna, Agni. He is also the fleet-winged Heavenly Garutmat. That which is One, the wise name, by various terms they call him, Agni Yama Matarisvan." So in the laws of Manu, at the 123d verse of the twelfth book, we read, "Him some adore as transcendently present in fire, others in Manu, Lord of creatures; some as more distinctly present in Indra; others in pure air; others as the most high eternal spirit."*

It is evident that, at this time, though there were many names for the one God, the intention was to invoke *only the one God*; and though many manifestations were discovered and worshipped, yet back of the various manifestations, *only one Almighty God was thought of*.

As we proceed, however, to the Brahmanical period, when the priesthood is developed, it becomes evident that they have forgotten that Indra, Agni and Surya are only names for the one God. The thought of their being only *πρόσωπα* is so beclouded that they are represented as entirely separate beings, existing independent of each other. With the development of the priesthood, the last traces of monotheism disappear; and the forces of nature, which have been worshipped as the manifestations of God, are now worshipped as separate Devas. Thus while in the earliest hymns only one Deity—and He under only a single name—is worshipped in any one hymn; in the later period a single hymn may divide its praise between two or more of these Devas (*cf.* Ebrard, Vol. II., p. 164). The progress then is clear. First the people had a conception of the all-powerful, holy God. Next they discovered that He was manifested through the separate powers of nature. These powers afterward came to be personified, thus, for the time, standing for God. Finally *they* were worshipped by the people, who forgot that they only repre-

* "Some call him Agni (Fire), others Manu, the Lord of Creatures, others Indra, others the vital air, and again others eternal Brahman" (*vid.* "Sacred Books of the East," Vol. XXV. pp. 512-513).

sented the one invisible essence. Hence in thought they are separated from God, and from each other; and the Hindu pantheon soon becomes filled to overflowing with innumerable gods and goddesses.

More substantial evidence than that found in the Veda, of the original Theism of the Hindus, as well as of the whole Aryan race, is found in *the word itself for God*—"Deva"—a word which is common to the whole Indo-Aryan family of languages, appearing under modified forms in Sanskrit *Dyaus* (the sky), *Dyaus-pitar*, reappearing in the Greek *Zeus*, *Διος* (Aeolic *Δεύς*), in the Latin *Deus*, *Jovis*; Gothic *Tius*; O. H. German *Ziu*; Celtic *Dia*. (Some philologists also connect with this the Chinese *Thian* (God of Heaven), the Japanese *Ten*, the Mayan *Teo-il* and the old Peruvian *Tici*.)

This common word for God indicates that at least the different branches of the Aryan family originally all worshipped one God. And that they worshipped only one before their separation is evident in the fact that there is no other name of Deity or deities common to the different branches of the family. After polytheism begins to be developed, we find the different branches of the family calling the corresponding gods by different names.

Thus the Sun God in India was *Mitra*, in Greece, *Φοῖβος*. The Fire God in India, *Agnis*; in Greece, *Παῖστορ*. The Blue Heaven God in India, *Indra*, and in Greece, *Αθήνη*.

Certainly, it would seem, there was a time when the Greeks and Hindus were monotheists, worshipping the one God *Ζεύς*, *Dyaus*, *Διος*, *Deva*. There came another time when they had each come to worship Him through His manifestations. But for these manifestations they have words quite different and unlike. Hence this first step toward polytheism was probably not taken until a later period; until after they had separated from one another and from their ancient Iranian home.

We find, however, an apparent exception in the name *Varuna*, which seems to be etymologically connected with the Zend *Ahura* and with the Greek *Ουρανός*. But these names are used with different acceptations, and in the Indian mythology, *Varuna* seems to occupy a unique place. Thus *Varuna* is the "All-embracing," the "Lord of Heaven and Earth."

The following hymn as translated by Monier Williams exhibits a pure monotheism that seems worthy of comparison with some of the hymns of the Hebrew Psalter:

"The mighty Varuna who rules above, looks down
Upon these worlds, his kingdom, as if close at hand.
When men imagine they do aught by stealth, he knows it.
No one can stand, or walk, or softly glide along,
Or hide in dark recess, or lurk in secret cell,
But Varuna detects him, and his movements spies.
Two persons may devise some plot together sitting
In private and alone; but he, the King, is there
A third, and sees it all. This boundless earth is his,
His the vast sky whose depths no mortal e'er can fathom.
Both oceans find a place within his body, yet
In that small pool he lies contained. Whoe'er should flee
Far, far beyond the sky, would not escape the grasp
Of Varuna, the King. His messengers descend
Countless from his abode forever traversing
This world, and scanning, with a thousand eyes, its inmates.
Whate'er exists within this earth, and all within the sky,
Yea all that is beyond, King Varuna perceives.

The winking of men's eyes are numbered all by him.
He wields the universe as gamblers handle dice."

Undoubtedly another example of the declining monotheism of the Rig Veda is seen in the Tenth Book, 129th hymn, "In the beginning there was neither naught nor aught. Then was neither day, nor night, nor light, nor darkness. . . . Only the *Existent One* breathed calmly, self-contained."

Prof. Max Müller maintains that while there is a kind of monotheism in these early hymns, it is of such an order that of necessity it lapses into polytheism. He is an advocate of primitive *henotheism* as distinguished from monotheism—a belief in one God as distinguished from the one only God. He holds that this henotheism naturally develops into polytheism. His view, as explained in his Hibbert Lectures (*vid.* "Origin and Growth of Religion," p. 245, *et seq.*), seems to us to be strangely unsatisfactory, and inconsistent with his own utterances elsewhere, as well as with the results of his long-continued investigations in Oriental fields. He has admitted that "there is a monotheism which precedes the polytheism of the Veda," that in all religions there is apparent "a tendency to decline and decay."

In his recent Gifford Lectures, he declares ("Natural Religion," p. 219), "Fetichism from its very nature cannot be primitive because it always presupposes the previous growth of the divine predicate," thus squarely antagonizing the view of Hartmann and of the entire school of materialistic and pantheistic evolutionists. He emphasizes this. Instead of being the first step upward, "Fetichism is the very last corruption of religion" (*Idem*, p. 196). In another place he tells us (*Idem*, p. 143) that his principal object has always been "to discover an historical evolution or a continuous growth in religion as well as in language." He expresses surprise that some should attack him as not being "a thorough-going evolutionist," and continues, "For the present I certainly am, and mean to remain an evolutionist in the study of language, mythology and religion, *i. e.*, I shall always try to discover in them an intelligible historical growth."

Is it not possible that this purpose of his has biased his judgment? Is it not a fact that, in his effort to keep in touch with the evolution of his time, he has been led to explain away with his henotheistic theory what seems to others to be clear traces of a declining monotheism?

The question for us now is not regarding the quality or extent of the knowledge which the people possessed concerning the one God. But are there unmistakable traces of monotheism in the early Sanskrit literature? Was there an idea of the one God?

And in reaching an affirmative answer to the question we find ourselves indebted to no one more than to Max Müller, whose learned researches give abundant evidence of a downward tendency which he himself seems almost unwilling to acknowledge. "Indeed, he is," in the words of Prof. Ellinwood (*vid.* CHRISTIAN THOUGHT, Vol. V., p. 205), "a chief witness for a primitive and universal monotheism, and a chief witness also for the universality of a revelation of the one God made to all races of men." The same author instances that remarkable passage in Müller's "Science of Religion," where he says while speaking of old systems, "Like an old precious metal, the ancient religion, after the dust of ages has been removed, will come out

in all its purity and brightness and the image which it discloses will be the image of the Father, the Father of all nations, and the superscription, when we can read it again, will be not only in Judea, but in the languages of all the races of the world—the word of God revealed where alone it can be revealed—in the heart of man.”

It is not for us here to discuss how this revelation was made, whether externally or internally, whether by written revelation or by intuition; that is not a part of our subject; but that the revelation was made, and that it was a revelation made to the entire race, the researches of Prof. Müller, as well as those of all other leading investigators, seem to teach.

That most interesting theistic movement in India, which is represented in the Brahmo Somaj, and which came to its present position of power under Keshub Chunder Sen, is interesting in that it is a protest against both pantheism and polytheism; but more, it is the outgrowth of a conviction on the part of its founder and advocates that the early creed of India was theistic. Theism is taught not as something new but as *the original faith*. Roy, the founder of the school, nearly sixty years ago maintained that if the oldest sacred books—especially the Upanishads—were correctly interpreted they would be found to teach monotheism.

We have dwelt thus, at some length, upon the course of religious development in India, because few Oriental fields are so open to our investigation. Furthermore the high antiquity of the Sanskrit enables us to see, perhaps better than anywhere else, the natural tendency of religious development as illustrated during a comparatively long period of time.

The early importance of that branch of the great Aryan family, justifies us in looking upon its religious history as representative, and in a general way illustrative of the principles which have controlled in the religious development of the kindred Aryan nations.

Let us now consider briefly the *religious history of the Parsees*. Their religion, notwithstanding its apparent dualism, is, at root, monotheistic. They declare that “One Supreme God made the world.”

Fire was not worshipped save as a symbol. The poet Fir-

dusi says, of the prostration of Cyrus and his grandfather before the fire, "Think not that they were adorers of fire, for that element was only an exalted object, on the lustre of which they fixed their eyes. They humbled themselves a whole week before God."

Max Müller declares that "the religion of Zoroaster was founded on a solemn protest against the worship of nature involved in the Vedas; and the idea of the Supreme is at the basis of all."

The famous inscription of Darius, son of Hytaspes, at Behistun, beginning, "A great God is Ahura Mazdu," proves that Darius, following the leadings of Zoroaster, was himself a monotheist.

All this is substantiated by Rawlinson ("Ancient Monarchies," Vol. II., p. 331): "Dualism proper or a belief in two uncreated and independent principles, one a principle of good and the other a principle of evil, was no part of the original Zoroastrianism."

The same author elsewhere, in attempting to explain the favor of the Persians toward the Jews and the fidelity of the Jews toward the Persians (*cf.* Ezra i., 2, 3), says: "Evidently the Jews and Arians, when they became known to one another, recognized mutually the fact that they were worshippers of the same Great Being."

Both Max Müller and Monier Williams agree in placing Zoroaster's time as not much earlier than 500 B.C. Unquestionably the founder of the religion of the Parsees was a reformer, a restorer. His effort was to bring the people back from the worship of the heavenly bodies to Mazduism—*i. e.*, the worship of Ahura Mazdu, *the one supreme god*. The fire priests (Soshyantos) worshipped a plurality of Ahuras. Zoroaster reduced this plurality to a unity, and he called the one supreme being Ahura Mazdu (Ahura-Mazda of the cuneiform inscriptions—Hormazd or Ormuzd of the modern Parsees). Zoroaster appears then as a reformer calling the people back from polytheism to the worship of the one God. But where did he get his ideal monotheism? Doubtless it was the original Iranian religion. "The Avesta religion," says Ebrard ("Apologetics," Vol. II., p. 209), "belongs to a much more recent time, and to a much later stage of

the religious development, than the early Veda religion of the Indians. . . . It was a deterioration and pollution of the old Iranian religion."

Circumstances were such that Zoroaster could scarcely have borrowed his monotheism from surrounding nations. He must have found it in the original Iranian religion which his countrymen had corrupted.

Furthermore the existence of common divine names, and of common religions customs, indicates that originally the Indian and Iranian religions were one, that they had a common source.

"We find," says Ebrard (Vol. II., p. 224), "upon the whole, among the Iranians as among the Indians, a regular deterioration. Certain facts and inferences have made it seem to us unquestionable that both peoples possessed originally the knowledge of the one living, eternal, invisible and holy God, and we see in each case how they sank." He adds, "The process of working up exists only as a fashionable article in the heads of modern savants—an *a priori* creation of the brain."

Among the Greeks, though we are unable to trace their early history, and though we know nothing of them until they were much sunk in polytheism; yet from the primitive Pelasgian times on, there was a decline in purity, and an increase in polytheistic features. "That among them also," continues Ebrard, "polytheism had been preceded by primitive monotheism can no longer be seriously disputed." There is, so far as we can trace the history of the Greeks, a remarkable parallel between their religious development and that of the Indians and Iranians. There is with each an innate tendency to conceive of God as immanent in nature, which is the first step from monotheism to polytheism.*

* Athenagoras quotes from Sophocles:

"There is one God, in truth there is but one,
Who made the heavens and the broad earth beneath."

It was clearly his view that even in his native city, Athens, where, as Petronius tells us, "it was easier to find a god than a man," the great philosophers, and some of the poets, had recognized the essential unity of the Godhead (*cf.* Athenagoras "Plea for the Christians," chaps. v. and vi., in Library Ante-Nicene Fathers).

The Apostle Paul in his sermon before the Areopagites seems to entertain a similar view. His allusion to the heathen poets and his quotation from Aratus and Cleanthes shows that he regarded them as having a conception of the true God although they

That only one god was worshipped originally in Egypt seems to be indicated in the statement made by Manetho, to the effect that Ptah, first of all, for nine thousand years reigned alone without the existence of another god. Ptah is called in hieroglyphic inscriptions "Lord of the Heavens," "Father of Men," "Father of the Father of the Gods."

Later there comes a period when the heavenly gods are distinguished from their visible and earthly manifestations.

Finally, in the downward development, polytheistic nature-worship becomes general, and the original nobler ideas are lost.

"The fundamental doctrine," says Wilkinson ("Egypt," Vol. I., p. 327), "was the unity of the Deity; but this unity was not represented. . . . But the attributes of this being were represented under positive forms; and hence arose a multiplicity of gods that engendered idolatry, and caused a total misconception of the real nature of the Deity in the minds of all who were not admitted to a knowledge of the truth through the mysteries. The division of God into His attributes was in this manner. As soon as He was thought to have any reference to His works or to man He ceased to be quiescent; He became an agent and He was no longer *the one*, but distinguishable and divisible according to His supposed character, His actions and His influence on the world. . . . As we speak of Him as the Almighty, the Mer-worshipped Him under the name of Zeus. Cleanthes' sublime hymn is worthy of a place in the best anthologies. Prof. J. G. Croswell has rendered a portion of it as follows:

"Hail to Thee most glorious of immortals!
O Thou of many names (πολύωνυμε) Almighty Zeus,
Nature's first cause, governing all things by law;
It is the right of mortals to address Thee,
For we who live and creep upon the earth are all Thy children"
(*ἐκ σοῦ γὰρ γένος ἐσμέν*).

The words of Aratus are more exactly quoted by the Apostle, "For we are also His offspring" (*τοῦ γὰρ καὶ γένος ἐσμέν*). The same sentiment is found not only in the Greek but also in the Latin poets. Thus Lucretius,

"Denique caelesti sumus omnes semine oriundi;
Omnibus ille idem pater est."

(Lucret. II., 992; cf. Lewin's "Life and Epistles of St. Paul," Vol. I., p. 263, *et. sq.*).

Zeus as worshipped in these noble poems must be distinguished from the Zeus of the Greek and Roman pantheon. He is characterized by Varro as *Anima mundum gubernans*; and he is so recognized by both Aratus and Cleanthes.

ciful, the Everlasting, so the Egyptians gave to each of His various attributes a particular name. But *they did more*. They separated them; and to the uninitiated they become distinct gods." So he continues (p. 328), "The figures of Ptah, Osiris, Amun, Maut, Neith and other gods and goddesses were invented as the signs of the various attributes of the Deity."*

Space will permit us only to glance at other nationalities.

Prescott testifies that even the Aztecs recognized the existence of a "Supreme Creator and Lord of the universe" ("Conquest of Mexico," Vol. I., p. 57).

Ebrard shows that with the Canaanites, and the heathen Shemites, traces of the same downward development may be noted.

Regarding the ideas of the early Babylonians, we find in "Smith's Chaldean Account of Genesis" (p. 73) portions of a primitive account of creation as interpreted from a fragment of an ancient clay tablet. Duncker concludes from it that the Babylonians in the earliest times worshipped *one God, Ilu*—the same God that the Hebrews called *אל*. Yet among them there was a very rapid decline; for as early as the time of Herodotus we find recorded against them infamous religious rites that are too abominable for mention (*vid.* Herodotus, Book I, § 199).

At the head of the Assyrian pantheon stood the "Great God"—Asshur. His usual titles are, "The Great Lord," "The King of all the Gods," "He who rules supreme over the Gods" (Rawlinson's Herodotus I., p. 482, 2d ed.), sometimes "The Father of the Gods." His place is always first in invocations.

Rawlinson says ("Ancient Monarchies," II., p. 1), speaking of the Babylonian and Assyrian religions, "Each of them without any real monotheism commences with the same pre-eminence of a single deity."

In speaking of the confusion that is apparent at a later time among the deities of the Babylonians, he adds ("Ancient Mon-

* Rawlinson testifies also, "The primary doctrine of the esoteric religion (of Egypt) undoubtedly was the real essential unity of the Divine Nature" ("Egypt," Vol. I., p. 324). This "unity of the Divine nature" he defines as "the sole producer of all things both in heaven and earth, Himself not produced by any"—"the only true living God, self-originated" ("Egypt," Vol. I., p. 323).

archies," Vol. III., p. 26), "It may be suspected from such instances of connection and quasi-convertibility that an esoteric doctrine known to the priests and communicated by them to the kings taught the real identity of the several gods and goddesses which may have been understood by the better instructed to represent not distinct and separate beings but the several phases of the divine nature. Ancient polytheism had, it may be surmised, to a great extent this origin; the various names and titles of the Supreme which designated his different attributes, or the different spheres of his operation, coming by degrees to be misunderstood and to pass, first with the vulgar, and at last with all but the most enlightened, for the appellations of a number of gods."

The following is a hymn of praise as it has been translated from an ancient tablet (*cf.* Budge "Babylonian Life," p. 145):

"In heaven who is great? Thou alone art great.
On earth who is great? Thou only.
When thy voice soundeth in heaven the gods fall prostrate.
When thy voice soundeth on earth the spirits kiss the dust.
O thou, thy words who can resist? Who can rival them?
Among the gods thy brothers thou hast no equal.
God my creator, may he stand by my side.
Keep thou the door of my lips.
Guard thou my hands, O Lord of light.
O Lord, who trusteth in thee, do thou benefit his soul."

—(*Cf.* also "Records of the Past," III., 137).

The religion of the Chaldeans was, in its outward aspect, a polytheism of a very elaborate character; yet the God "Il," or "Ra" (the Cushite equivalent), stands at the head of the pantheon. He is represented with few attributes, and is looked upon as "a fount and origin of Deity," as the "Father of the Gods" (*cf.* Rawlinson "Ancient Monarchies," I., pp. 110-114). Who can doubt that this God "Il" was originally the same supreme God אֱלֹהִים or אֱלֹהִים that the Hebrews worshipped?—the same God who is still worshipped under the name of Allah?

Some of the early Accadian hymns as used by the first settlers of Babylonia show that they were not very far removed from the primitive monotheism. The following is quoted by the late Mr. Brace (*vid.* "The Unknown God," by C. Loring Brace):

"Merciful one, begetter of the universe;
Father long-suffering and full of forgiveness,

Whose hand upholdeth the life of all mankind.
 Lord, thy divinity like the far-off heaven filleth the wide sea with fear,
 First-born, omnipotent, whose heart is immensity.
 Lord, the ordainer of the laws of heaven and earth whose command may
 not be broken.
 Thou holdest the rain and the lightning, defender of all living things.
 There is no god who at any time hath discovered thy fulness.
 In heaven who is supreme? Thou alone art supreme.
 On earth who is supreme? Thou alone.
 As for thee, thy will is made known in heaven and the angels bow their
 faces.
 Thy will is made known upon earth and the spirits kiss the ground."

We subjoin a portion of another prayer as translated by Prof. Sayce. It is remarkable for its penitential character and is believed to belong to a period earlier than the seventeenth century B.C. (*vid.* "Records of the Past," VII., 153).

It is even suggested that Abram may have used some of these Accadian prayers before he departed out of Haran (*cf.* Gen. xii.).

" My Lord in the wrath of his heart hath punished me.
 I cried aloud, there was none that would hear me;
 I am in darkness and trouble; I lifted not myself up.
 To my God my distress I referred, my prayer I addressed.
 How long, O my God, shall I suffer?
 O Lord, thy servant thou dost not restore.
 In the waters of the raging floods seize his hand !
 The transgressions he hath committed let the winds carry away.
 My transgressions are before me; may thy judgments give me life."

Looking finally at the Chinese, it seems that originally they acknowledged only one God, the invisible Lord—*Te*, or the supreme Lord—*Shang-te*, a conscious, all-seeing, all-hearing, incorporeal and omnipresent one who gives life, endues with wisdom, rewards the good and punishes the evil.

Dr. Wm. A. P. Martin, of the Royal University of Peking, who is pronounced by Dr. Ellinwood to be, in this department of learning, without a peer, says: "There is no need of extended argument to establish the fact that the early Chinese were by no means destitute of the knowledge of the true God. They did not indeed know Him as the Creator, but they recognized Him as supreme in providence and without beginning or end." The

"Book of Odes" speaks of Shang-te as seated on a throne, and the oldest records state that music was invented for his praise.

Paul Sen, a cabinet-minister of the Ming dynasty, on becoming a Christian, gave as his defence that the Christian God was the same as Shang-te.

The first mention in Chinese history of religious worship is where the emperor Shun sacrificed to Shang-te (the supreme ruler, or God). "Thereafter he sacrificed specially to Shang-te; sacrificed with purity and reverence to the six honored ones; offered appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits" (from the *Shoo King*, as quoted by Prof. Douglas).

Prof. Douglas says ("Confucianism and Taouism," p. 12): "The worship of Shang-te at least had previously existed. *It is to this supreme being that all the highest forms of adoration have been offered in all ages.* By his decrees kings were made and rulers executed judgment. In his hands were the issues of life and death; and he whom he blessed was blessed, and he whom he cursed was cursed. In all probability there was a time when the worship of Shang-te was the expression of the pure monotheistic faith of the Chinese. By degrees, however, corruption crept in, and, though Shang-te always remained the supreme object of veneration, they saw no disloyalty to him in rendering homage to the powers of nature which they learned to personify, and to the spirits of their departed ancestors, who were supposed to guard and watch over, in a subordinate manner, the welfare of their descendants."

It is not surprising that in translating our Scriptures into Chinese a majority of our missionaries use "Shang-te" and regard it as a proper appellation of the true God.

Thus, in our rapid survey, we have been unable to find any nation with a history in which there cannot be discovered traces of an early monotheism.

We have failed to find anywhere the least indication of an upward movement from fetichism to polytheism, or from polytheism again to a dawning monotheism.

Among all nations, as left to themselves, on the other hand, we have marked a constant decline—a most decided tendency

to sink from earlier and purer conceptions of God to later and more materialized ideas and to grosser forms of worship.

There is also to be observed among all nations traces of a common primitive history.

The tradition of the flood, of paradise, of the serpent and the fall, reappear over and over again among the early traditions of the various branches of the race among peoples the most diverse.

All this seems to point to a common ancestry; and it seems to us unquestionable that these common ancestors of the different branches of the human family bequeathed originally the knowledge of the true God as a heritage to be shared by their entire progeny.

THE LIFE AND TEACHINGS OF KRISHNA.

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HONEST and fearless investigation is always the handmaid of Truth; the clearest light which can be flashed upon her pages reveals in the strongest colors her beauty and harmony; hence it is that Christian believers have always been found in the vanguard of science. With nothing to fear and nothing to hide, these men more than any others, have examined the historic foundations of the Christian faith. From the opening chapter of Genesis to the closing page of Revelation, every thought has been sifted, every line of historical statement has been examined; for Christianity has too much at stake to be content with any superficial work in this matter.

Her foes have also helped to build the fires of investigation which have melted away the dross and revealed the gold of truth.

Her cosmogony has been challenged by the revelations of geology, chronology and history; it has been questioned by the fossils from the depths of the earth, and by the stars that gleam in the midnight heavens; her geography has been verified by the life work of such men as Ritter, Forster, and even Renan.

The historian has questioned the foundations of her ancient cities, and Rawlinson has brought from the very bosom of the earth the testimony of centuries gone. Men have given their lives to the drudgery of cuneiform study, and the Bible story is verified by the rocks of Sinai, by the temples of Egypt and by the inscriptions of Persian kings. In the field of ancient literature the work has been no less thorough; parchments have been examined, dead languages have been learned, almost endless genealogies have been examined, classified, and translated, even the vaults of kings have been searched and their long imprisoned mysteries revealed. The early songs of the Vedas have been questioned over and over again, and they have hurled back a denial of the statements which have been so rashly made concerning them; when there were no European or American scholars who could read Sanskrit, it was customary for a certain class of men to assert that "the Vedas were thousands of years older than the Old Testament and that the books of the Bible were largely copied from them." The safest time to make this assertion was while the Vedas were safely hidden in the obscurity of an unknown tongue, and they who assumed so much familiarity with the contents of these books did not know that they had never been published even in Sanskrit,—they did not know that the Veda was long transmitted orally from one generation to the next, and that there were no manuscripts of it in existence that extend farther back than from twelve to fifteen hundred years after Christ. But the less they knew on this subject, the louder and more confident they were in their assertions. As an illustration of these reckless statements we may refer to the effort of a Frenchman by the name of Jacolliot who wrote a book to sustain the old theories, even after Sanskrit began to be deciphered and many translations had been made. His methods of proof were certainly unique, for his book contains prettily written stories of Adam and Eve, of Abraham and Sarah, and other Old Testament narratives. These imitations, which vary only slightly from the originals, are fitted up with quotation marks, and the statement is unblushingly made that they were taken from the Bhagavad-gita. He might with equal truth and propriety have stated that they were quoted from the Constitu-

tion of the United States, for in the language of Prof. Max Müller, "no Sanskrit scholar in the world would hesitate for a moment to pronounce them forgeries." . . . And again, "Many of the words which M. Jacolliot quotes as Sanskrit are not Sanskrit at all, others never have the meaning which he ascribes to them, and as for the passages from the Vedas . . . they are not from the Vedas, they are not from any old Sanskrit writer; they simply belong to the second half of the nineteenth century" ("Chips," Vol. V., p. 128).

And yet this work has been translated into English and with a certain class it has become a standard authority for many wild statements. This author, with so many pages of manufactured evidence, apparently did not know that the book from which he claimed to quote was written after Christ. The author of the Bhagavad-gita is supposed to have lived in India during the first or second century of our era, while some scholars claim that he lived as late as the third century. Very few men would be willing to take the position that the books of Moses were borrowed largely from a work written during the Christian era. But little anachronisms of a few centuries are of small moment to gentlemen who manufacture their proofs regardless of historic facts and then coolly quote each other in order to sustain their positions.

Those who made such reckless statements concerning the Veda have been equally rash in relation to Krishna. Knowing little or nothing of the teaching of Hindu literature upon this subject, they have gravely asserted over and over again that the character of Christ is copied from that of the Hindu god, and that Christianity is merely a perpetuation of Hindu superstitions.

An investigation of this question involving many years of careful study reveals the character of Krishna as being entirely opposite to that of Jesus of Nazareth.

The subject has been carefully examined in the light of Indian literature and the picture is drawn from the descriptions found in the standard works of the Hindus.

The signification of the word Krishna is "black" or "dark blue," and the frequency with which the word occurs would seem to indicate that whenever a male child was born with a complexion unusually dark he was named Krishna.

In the *Maha-bharata* when the son of Drona entered the camp of the Pandavas at night to avenge his father's death, his progress was arrested at the gate by the gigantic form of Siva. This god of destruction was robed in a tiger's skin, while his long arms were adorned with bracelets of serpents, his body gleamed like the sun and hundreds and thousands of Krishnas were manifested from the light issuing from his person.

Amidst the dark multitude bearing this name we find warriors and princes, sages and commentators, editors and publishers. The name Krishna, being the feminine form of the same word, is also applied to a woman, the princess Draupadi, who was married to five husbands in a single day. This remarkable wedding is explained in this way: It is said that in a previous birth the princess was a maiden lady who repeatedly besought the god Siva to grant her a husband. At last the answer came that in the next life she should have five husbands. "But," replied the lady, "I do not want five husbands, I only want one." "I cannot help that," said the god; "you have at five different times prayed to me for a husband, and each time your petition has been answered by a decree that you should have one, and hence in the next transmigration you will be the wife of five husbands." Therefore in fulfilment of the god's promise we find that the princess Krishna Draupadi was married with great pomp and ceremony to the five brothers belonging to the royal house of Pandu.

The Krishna who commands the greatest attention in modern times is the eighth son of Vasu-deva and Devaki. There is very little which claims to be history in connection with his early life, but in later times a vast amount of myth and legend has been built up around it. It appears that he belonged to a tribe known as the Yadavas. These nomadic descendants of Yadu migrated to different localities, grazing their cattle and making butter for sale to the people around them. It is not known when they first entered Hindustan, but at the time of Krishna's birth they appear to have settled near the city of Mathura (afterwards called *Muttra*) on the banks of the river Jumna, about one hundred and twenty miles south of the ancient city of Hastinapur.* At one

*Hastinapur was the ancient Delhi.

time during his early manhood Krishna and his companions left their encampment at a rural village near by and paid a visit to the city of Mathura, where it appears that they conducted themselves in a manner entirely consistent with their rough characters, breaking through the royal gate and committing other depredations. It was during a great festival which was attended by Kansa, the raja of Mathura, who was a usurper and was bitterly hated by his subjects. During the festivities a wrestling match degenerated into a disgraceful fight, in which Krishna and his elder brother Bala-rama bore a prominent part. Many men were killed, and at last the unpopular raja himself was slain by Krishna. The rude cow-herd became popular from having relieved the city of a tyrant, and an effort was made to ennoble his birth by representing him to have been in reality the son of a chieftain of the tribe (Wheeler's "Hist. of Ind.," Vol. I., p. 459). He eventually became a chief and is represented as a successful warrior, although rather unscrupulous as to the means employed for the attainment of his ends. For instance, the great war of the Maha-bharata seems to have turned upon the death of Drona, the venerable commander-in-chief of the Kauravas. He had nearly vanquished the Pandavas by the slaughter of their troops, but Krishna, knowing of his great love for his gallant son, suggested that word be sent him that his son was slain. The cruel falsehood pierced the brave heart of the father, although the arrows of the foe had failed to reach it, and laying down his arms he became an easy prey to the Pandavaſ.

Again, in the desperate single combat between Arjuna and Karna, when Arjuna was badly wounded and nearly defeated, an accident to the wheel of his chariot compelled Karna to cease fighting, and laying down his arms he called to his opponent, saying, "Hold your hand for one moment to give me a chance of recovering my wheel ; for it is no mark of manhood to strike at me whilst I am in this extremity." Arjuna momentarily stayed his hand, but being instigated by Krishna, he severed the head of Karna from his body while the victim was engaged upon the wheel of his chariot. The Maha-bharata records still another instance in which Krishna advised a blow so cowardly that it brought upon the man who gave it the bitter reproaches of his own brother.

But the rude and amorous warrior was the Apollo of the cow-herds. Handsome, dashing, and vain, this universal lover appealed to the admiration of feeble-minded women everywhere, and around the very slight framework which history furnishes, masses of myth and legend have grown. According to the Vishnu-purana, the god Vishnu pulled two hairs out of his head, the one being white and the other black, and the white hair became the son of Rohina, while the black hair entered into Devaki (also a woman of the Yadava tribe) and developed into Krishna.

It is said in the Bhagavata-purana that "when Krishna and his elder brother Bala-rama began to grow . . . they were dressed in frocks of blue and yellow, and their hair was trimmed like the wings of a crow and wooden ornaments were hung from their necks, and they had playthings in their hands. . . . One day Yasoda (his foster-mother) was very angry with Krishna because he would eat dirt, and she took a stick to beat him ; but when she came to him he opened his mouth and she looked in and saw the three worlds, and she marvelled greatly for a while and then remembered it no more."

THE WIVES OF KRISHNA.

The Brahma Vainarta-purana claims that the original and only cause of Krishna's incarnation was his love for Radha, and he came down to the world to be her lover. The incidents connected with his marriage to her are recited at great length, and the occasion is said to have been celebrated by the distribution of viands and treasures in large quantities. The incompatibility of such profusion with the financial condition of his foster-father, Nanda the cow-herd, is apparently a matter of indifference to the author; the bridegroom, however, is represented in the next chapter as stealing the curds, for which he is tied to a tree and whipped by his foster-mother Yasoda.¹ The Vishnu-purana dates from the eleventh century, and is chiefly devoted to the glory of Krishna. This work also describes his marriage with Radha, and states that he afterward married Jambavati, the daughter of a bear. This marriage was the result of a terrible contest with the father of the bride. Krishna fought the bear

twenty-one days and at last conquered him. The bear then exclaimed, "Thou, mighty being, art surely invincible by all the demons and by the spirits of heaven, earth, and hell. Much less art thou to be vanquished by creatures in human shape, and still less by such as we who are of the brute creation" (Vish.-pur., p. 427). Then humbly prostrating himself, he presented to Krishna his daughter Jambavati as an offering suitable to a guest, and the bridegroom led her away in triumph. Krishna afterward married three beautiful girls and then espoused the two daughters of the King of Magadha. He also seized and carried off by violence the beautiful princess Ruminiki. Apparently growing weary of the repeated ceremonies he at last married sixteen thousand and one hundred wives at the same time. We quote from the Vishnu-purana as follows: "Sixteen thousand and one hundred was the number of the maidens (included in the last marriage), and into so many forms did the bridegroom multiply himself that every one of the damsels thought that he had wedded her in his single person, and the creator of the world, the assumer of universal shape abode severally in the dwelling of each of these his wives" (Vish.-pur., p. 528). It is declared that these wives bore to Krishna one hundred and eighty thousand sons, and the Bhagavata-purana gives the names of about eighty members of this numerous family.

THE DEATH OF KRISHNA.

The incidents connected with the death of Krishna are as well attested as anything concerning which we are dependent entirely upon Hindu sources for information. The Maha-bharata relates the story in careful detail, and it is repeated and corroborated by the Vishnu-purana, and also endorsed by the Brahma-vaivarta Purana. According to these and other Hindu authorities, Krishna and the people of his capital city, Dvaraka, encamped at a place of pilgrimage upon the seashore, ostensibly for the purpose of paying their devotions to the deity of Dvaraka. But they carried an abundance of wine with their other stores, and feasting and drinking became their chief occupation. There were jugglers and musicians and dancers and actors to furnish entertainment, but the chief attractions were the great jars of

wine, and the warriors of the tribe sat down in groups around them. Laughing and jesting being followed by taunts and bitter words, the scene of revelry became a drunken *melee*, in which the intoxicated men fought each other blindly until the whole tribe was exterminated except Krishna and one or two others, who were not injured themselves, although they had slain their full share of victims. After the disgraceful fight was over, Krishna found his older brother dead beneath a banyan tree, and going into a thicket near by, he sat down in troubled meditation upon the loss of his kindred and the destruction of his tribe. While thus absorbed in his own sad thoughts, he was seen by a passing hunter, who thought he was a wild animal, and discharging his arrow he slew him upon the spot. The *Maha-bharata* gives a description of the funeral rites, and pictures the grief of his sixteen thousand widows, five of whom were burned alive upon Krishna's funeral pyre; and the story of his death has been repeatedly endorsed by Hindu authorities as late as the eleventh century of the Christian era. It cannot, however, be received as history in the strict sense of the word, as there is really no *authentic* history in connection with this strange character. The idea that Krishna was crucified is an extravagant myth of exceedingly modern and quite untrustworthy manufacture. The *Vishnu-purana*, which dates from the eleventh century of the Christian era, states explicitly that "the arrow entered the sole of his foot, which was the only vulnerable part of his body."* Hence, he was not even transfixed.

RESEMBLANCES TO CHRISTIAN HISTORY VERY SLIGHT.

Very early in the Christian era the story of the Cross penetrated India, and Pantænus, who lived about A.D. 180, found there the Gospel of Matthew, which had been left with the people by still earlier missionaries (Eusebius, Book V., chapter ix., p. 10). There are also the royal grants to early Christians inscribed on copper plates containing signatures in Pahlavi characters, showing that Christianity had attained a position of some importance there even during the early centuries of the Christian era.

Not only was the story of the Christ carried into India by

* Probably this idea was borrowed from the "vulnerable heel of Achilles."

the early missionaries, but according to Prof. Weber's version of a certain paragraph, it was brought home by the Brahmans themselves.

Weber and Lassen interpret a passage in the *Maha-bharata* to the effect that early in the Christian era three Brahmans visited a community of Christians, and that on their return "they were enabled to introduce improvements into the hereditary creed, and more especially to make the worship of Krishna Vasudeva the most prominent feature of their system" (*Hardwick*, Vol. I., p. 182. See also notes by Weber and Lassen). In addition to the testimony of these celebrated Orientalists we have much internal evidence in the *Maha-bharata* that "improvements" have been introduced in favor of Krishna, for the primitive work has been incrustated and overlaid with legends and myths which have his glory for their sole object. It is so evident that these are interpolations of a later date that J. Talboys Wheeler says, "The compilers of the *Maha-bharata* have so frequently tampered with the text for the purpose of associating Krishna and his family with the Pandavas that it is difficult to accept statements that have this object in view" ("*Hist. of India*," Vol. I., p. 68).

The Brahmanical compilers, in their anxiety to connect him with the heroes of the great war, have ignored even the geographical position, and they represent the Pandavas as visiting the Yadava chief in his bedchamber, while he takes a part in their councils as frequently as if he lived in the same city; whereas Krishna's residence at Dvaraka was on the western coast of the peninsula of Guzerat, at least seven hundred miles from the city of Hastinapur. But they could only interpolate incidents and overlay the primitive poem with stories of his marvellous power; they could not make him the hero of the *Maha-bharata*—only an erratic chieftain, who indeed poses sometimes as a god, but whose assumption of divinity is greatly at variance with his personal character.

After the history of Christ had lived in the world for hundreds of years the Puranas, as the Hindus now have them, made their appearance, and here we find the wildest growth of fancy combined with slight resemblances of historical fact. Those

which are especially devoted to the exaltation of Krishna are the Vishnu, which dates from A.D. 1045; the Bhagavata, written by Vopadeva in the twelfth century; the Brahma-vaivarta, which appears to have emanated from a sect called the Gosains about four centuries ago, and the Padma-purana of the fifteenth century. In these works of mediæval times, Krishna's birth is surrounded by wonderful phenomena. The sky is luminous above his head, and the nymphs of heaven sing with joy over the birth of the four-armed child. Raja Kansa appears in the character of King Herod, and slays the first six children of Devaki, the mother of Krishna, and the seventh son, Bala-rama, escapes his hand only by a miracle. Therefore the father takes the infant Krishna as soon as he is born and carries him away to a place of safety. He is followed by the many-headed serpent Sesha, who protects the babe from the rain by spreading his hoods over him until the child is exchanged for the daughter of Yasoda, who is carried back and placed in the arms of Devaki. Krishna is afterwards represented as conquering the serpent, and in answer to his plea for mercy allows him to live, but commands him to depart, with all his followers, into the sea. The resemblances to Christian history in the life of Krishna are, however, very slight, even in the most recent forms of Hindu literature; but it must be confessed that others have been added in modern times by men who cannot read a word of Sanskrit. His name has been spelled Chrishna or even Christna, apparently for the purpose of confounding the two; He has also been called Yezeus and Jezens, evidently with some object in view, but the dishonesty of this course, provided always it is not the result of ignorance, is unpardonable.

The name of Yezeus as an appellation of Krishna was invented, according to Max Müller, by M. Jaccoliot,* to whom we have already alluded, and Richard Collins, in his address before the Philosophical Society of Great Britain, says,

* Prof. Müller writes: "The name Yezeus was invented, I believe, by Jaccoliot and is a mere corruption of Yadu. I answered Jaccoliot once . . . (Int. to 'Science of Rel.,' p. 24), but these books hardly deserve notice" (Trans. Vic. Inst., Vol. XXI., p. 179). Sir Monier Williams and Prof. E. B. Cowell of Cambridge think that Yezeus may be a mere corruption of Isa, which is one of the appellations of Siva.

"The addition of the name Jezeus to Krishna has no warrant from any Hindu book that I am acquainted with. It bears no resemblance to any of the many names by which Krishna is commonly denoted in India, and it is not possible for it to be a transliteration of any imaginable combination of letters, either in Sanskrit or in any of the dialects of South India," (see Trans. Vic. Inst., Vol. XXI., p. 174).

The statements that Krishna was born in a cave, that his herald was a star, and his presents gold and frankincense, etc., are all the productions of a vivid imagination of modern times. The idea that he was born of a virgin cannot be entertained for a moment by any one who is at all acquainted with the subject, in view of the prominence given to Krishna's older brother in Hindu literature. He is repeatedly represented as the eighth child of his mother, her first six children having been the offspring of a demon.

Dr. Leitner, Vice-Chancellor of the University of Punjab, writes that "Krishna is a half historical character, and the coincidences of his life and that of Christ are too vague to justify the least connection with . . . the narrative regarding Christ or *vice versa*."

THE TEACHINGS OF KRISHNA

are found in the Bhagavad-gita, a work which belongs, as previously stated, to the early centuries of the Christian era.

It is arranged in the form of a poetic dialogue between Arjuna and Krishna, who was his charioteer.

The cardinal doctrines of the creed here inculcated by Krishna may be briefly summarized as follows :

1st. The exaltation of the duties of caste above all other obligations, neither friendship nor affection being allowed to stand in the way of this iron law of class distinction which has been the curse of India for thousands of years.

"Better to do the duty of one's caste,
Though bad and ill-performed and fraught with evil,
Than undertake the business of another,
However good it be."

2d. The consistency of the duties of caste with the practice

of the self-mortification and concentration of thought enjoined by the Yoga philosophy.*

3d. The doctrine of metempsychosis, in harmony with which Krishna urges Arjuna to slay his relatives without scruple, as death is merely a transformation into another form, a new birth in another body. Hence he says :

“ How can that man destroy another, or extinguish ought below ?
As men abandon old and threadbare clothes to put on others new,
So casts the embodied soul its worn-out frame to enter other forms.”

4th. Pantheism. In the second division of the poem Krishna pointedly inculcates the pantheistic doctrines of the Vedanta and also claims adoration for himself as being one with the great universal spirit which constitutes the universe.

Indeed the one point which the worshipper is never allowed to lose sight of is the great superiority of Krishna. He represents himself as being both the fire and the sacrificial butter—as being the father, the mother, and the grandfather of the universe. He also claims to be “ the thunder-bolt among weapons and the wish-giving cow among cows.” He says, “ Among serpents I am Vasuki, among Naga snakes I am Ananta . . . among demons too, I am Prolhada . . . I am the wind among those that blow,” etc.† We might quote many pages of this self-adulation, but brief quotations will be sufficient.

THE WORSHIP OF THE DARK GOD.

The picture of Krishna as the boy thief stealing butter and curds from the cow-herds or carrying off the garments of the bathers has an irresistible attraction for his worshippers. Some of his later adventures are too gross for repetition, but they illustrate the low origin of the cow-herd and the disorder and violence which prevailed in his tribe. He is also connected with the horrible rites of Jagan-nath, and in the festivities of this god the images of Krishna and his elder brother Bala-rama, and also of his sister Subhadra, are brought prominently forward.

* Says Sir Monier Williams, “ The system of Yoga appears in fact to be a mere contrivance for getting rid of all thought, or at least for concentrating the mind with the utmost intensity upon nothing in particular. It is a strange compound of mental and bodily exercises, consisting in unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppressions of the breath and utter absence of mind ” (“ Ind. Wis.,” p. 103).

† See Bhagavad-gita, Telang’s trans., pp. 58, 59.

The Padma-purana gives a list of one hundred and eight names of Krishna to be repeated by the devotee every morning, and in the Bhagavad-gita he reveals himself in his glory to Arjuna, whereupon the frightened warrior exclaims :

"O god, I see your body. I see you are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides. . . . I see you void of beginning, middle, end. Of infinite power, of unnumbered arms, having the sun and moon for eyes, having a mouth like blazing fire and heating the universe with your radiance. . . . The three worlds are affrighted, for these groups of gods are entering into you . . . seeing your mighty form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and many jaws, all people are much alarmed. And all the bands of kings, together with our principal warriors, are rapidly entering your mouths, fearful and horrified by reason of your jaws. And some of their heads smashed are seen stuck in the spaces between the teeth. As a river's waters run towards the sea, so do these heroes enter your mouths. As butterflies enter a blazing fire, so do these people enter your mouths only to their destruction. Swallowing all these people, you are licking them over and over again from all sides with your blazing mouths." (See Bhagavad-gita, Telang's trans., pp. 93-95).

It is impossible to imagine a greater contrast than that between this description and the simple story of the Christ, but the tedious and unmeaning ceremonies still performed in the presence of the idol are equally suggestive.

Sir Monier Williams, during a recent visit to India, was allowed to witness the early morning service in a Vaishnava temple at Poona, and we give his graphic description of the scene in his own words :

"The idol of the god Krishna first underwent a process of being roused from its supposed nocturnal slumbers by the attendant priest, who invoked the deity by name. Then a respectful offering of water in a boat-shaped vessel was made to it. Next, the whole idol was bathed in holy water poured over it from a small perforated lota. Then the attendant priest standing near applied sandal paste with his finger to the idol's

forehead and limbs, and taking a brush painted the face with a bright coloring substance, probably saffron. Next, the idol was dressed and decorated with costly clothes and ornaments. Then the priest burned camphor and incense and moved lights before the image, at the same time ringing a small bell. Then flowers and the leaves of the sacred tulasi plant were offered, followed by an oblation of food consisting of cooked rice with sugar. Next, water was taken out of a small metal vessel with a spoon and was presented for sipping. The god was supposed to consume the food or feast upon its aroma, receiving at the end of every meal an offering of betel for the supposed cleansing of his mouth, and a spoonful more of water for a second sipping. Finally the priest prostrated himself before the idol, and terminated the whole ceremony by putting the god to sleep for the day. While he was going through these ceremonial acts he appeared to be muttering texts, and during the whole service a Brahman was seated on the ground not far off, who intoned portions of the tenth book of the Bhagavata-purana, descriptive of the life of Krishna, reading from a copy of the work placed before him. At the same time a band of musicians outside the temple played a discordant accompaniment with tomtoms, fifes, and drums. In the evening the process of waking, undressing and redressing the image was repeated, but without bathing. Flowers and food were again offered, prayers and texts were intoned, a musical service was performed, and the idol put to sleep once more" ("Brah. and Hin.," p. 144).

The fairest estimate of any book or religion is obtained by an examination of its influence upon the lives of men, and it is easy to see that this foolish round of ceremonies before the idol morning and evening can only have a degrading effect upon both priest and people. Indeed this soulless adoration of the image of Krishna prevents all moral and intellectual development in his devotees. But far more injurious than idolatry is the worship of an immoral god, and the influence of the boy thief, the dishonorable warrior, or the licentious lover, is far more degrading to the people of India than a lifetime spent in dressing and undressing, washing and painting an idol.

"Among the Hindus," says Wilson, "entire dependence upon

Krishna or any other favorite deity not only obviates the necessity of virtue, but it sanctifies vice. Conduct is wholly immaterial. It matters not how atrocious a sinner a man may be, if he paints his face, his breast, his arms, with certain sectarial marks, . . . or if he die with the word 'Hari' or 'Rama' or 'Krishna' on his lips, he may have lived a monster of iniquity, he is certain of heaven" ("Rel. of Hin.," Vol. II., p. 75).

SUMMARY.

In looking over the facts here gathered together, we learn :

1st. That Krishna worship is nowhere found in the early Vedic writings.

2d. That in the Maha-bharata we have "hundreds and thousands" of Krishnas which issue from Siva, the god of destruction, and in the whole dark multitude which bear this name we find represented gods and demons, warriors and princes, sages and commentators, as well as editors and publishers.

3d. That the light thrown upon the real life of the warrior who was afterwards deified by his admirers reveals a very unscrupulous character.

4th. That the resemblances to the facts of Christian history are very slight and evidently introduced into Hindu literature in later times.

5th. That the effort to claim a similarity between two names of such entirely opposite signification as Christ and Krishna is of very modern origin, and repudiated by all scholars.

6th. That the revelation of Krishna's character, which was made to Arjuna, is as far from divine symmetry as his character is from decent morality.

7th. That the idolatry of the boy thief, the dishonorable warrior, and the sensual lover is utterly degrading to the people of India.

8th. That the fairest estimate of any book or religion is an examination of its influence upon the lives of men, and the worship of this deity with his sixteen thousand wives has not elevated or improved the morals of his devotees. It is certain that much of the pollution and degradation attendant upon Krishna worship is utterly unfit for description.

The devotees of Krishna look forward to final oblivion as the *highest reward*, while Christianity offers eternal life to those who seek for its blessings. Krishna exclaims, "I am the way to liberation from existence," while the voice of the Christ is ringing through the halls of death with the words, "*I am the resurrection and the life.*"

Far over and above the worship of the Hindu stands the ever-living Son of God. From His stainless life and cruel cross has been born the hope of the world. One glory-lit sentence from His divine lips, if lived out in the lives of men, banishes forever the pages of wrong and cruelty from the blood-stained earth.

One touch of His hand hath broken the cold seal of the death-angel and brought immortality to light through the Gospel. One mark of His footstep, left in earth's tomb, illumines its portal with the golden promise of life. One word from His lips will lead His risen host to the fountain of living waters, where the waves of the beautiful river shall gush from the foot of the throne.

He is the great "Captain of our Salvation," whose banners ever lead the way to victory. He is the "Morning Star," which gleams in glory beyond the long night of time, and crowns with radiance the glad heights of the coming ages. He is the "Sun of Righteousness," whose brightness reaches the deepest sorrow of earth, and flashes the rainbow of hope through the mist of her tears—the sun which illumines the deep waves of eternity's ocean and crowns with unfading glory the ages beyond.

THE SPIRITUAL MAN.

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Christian Philosophy, August 6th, 1890.]

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A GENERAL and not unnatural impression of the futility, if not impropriety, of all attempts to reach definite conceptions as to the nature of the spiritual man, discourages discussion of the theme. Doubtless the famous German professor who likened all speculation about the probable features of the life beyond death to the disputing of two chickens in the shell as to whether the new world they were about to enter would be all white or all yolk, would find abundant sympathy in modern society. Idle and whimsical speculation enough has been given to the world to create a feeling of incredulity if not of aversion at the very suggestion of renewed inquiry.

Yet, even though it be but a moth-like instinct, an instinct there certainly is, to seek for clearer apprehension of a term so familiar in usage and so fraught with personal significance for each of us. By the Christian, certainly, this instinct ought not to be hastily repudiated as unreasonable or reprehensible. For according to the Scripture, the spiritual man is the ultimate man as he is to be, and the ideal man as he ought to be. To have no conception of what we are to be leaves the future life colorless and unattractive; to have no conception of what we ought to be leaves the present life aimless and chaotic.

All our Lord's dealings with His disciples stimulated eagerness in question and forelook. His recall of the newly dead, His transfiguration between the two who had each been formerly summoned in a unique manner into the other life, His assurance of further and ripe disclosures only temporarily withheld, all must have been intended to encourage wondering anticipation and desire as to the "better things" of which He hinted. His own return from the tomb and the extraordinary features that attended His post-

resurrection interviews with them may fairly be regarded as affording real, even if only incipient, glimpses of that unknown country to which their eager looks are directed. For He was the "first fruits of them that slept." And the "first fruits" are not a symbol only, but part of the coming harvest. To John, the apostle of love, was granted the "open vision" a little further on; for the heart sees where the head remains blind.

Paul, who had, in the bewildering experience by Damascus, caught but an unsatisfactory vision of the risen Lord, longed, all his life, more distinctly to "know Him"; for in Christ he saw the embodiment of the spiritual man. Toward the ideal so recognized he zealously set his course; anxious to "run, not as uncertainly." Lest he should thus unwittingly waste strength and opportunity, he strove diligently to "apprehend that for which he was apprehended of Christ"; that is, rightly to conceive the true, because the divine, ideal of the spiritual man.

The importance of such cautious and discriminating effort after completeness and accuracy of apprehension will become palpable as we recall the crude and spectral or even horrible standards of the spiritual which men have set up for themselves.

THE EGYPTIAN IDEA.

The old Egyptian dwelt on a narrow ribbon of soil, pasted loosely upon the shifting desert sands; the soil itself falling into dust and threatening to blow away in frequent simoon. Cradled in tropic abundance through the bounty of the Nile, and so lured to indolence and sensuous enjoyment, he was yet subject to famine through the caprice of the great river. He stood, therefore, on a narrow footing of security, and the outer horizon was full of mirage and whirlwind.

Afloat thus in the phantasmagoric and evanescent it is not wonderful that he clutched at the things that seemed to him solid and abiding, as the only realities. He wanted somehow to drop anchor through this tumbling ocean of instability and take hold on the everlasting foundations. The flesh in which he found himself seemed to him to supply such anchorage for the sense of personality. For that appeared to stand fast amid the drift and whirl of passion and thought. It therefore seemed to him the indispensa-

ble vehicle in which he was to be rafted over into the new life. Hence the eagerness with which he sought to marry it to immortal spices and secure it against possible abstraction or harm. Royalty built thick-walled pyramids with deeply hidden vaults; the approach to them skilfully concealed, or even more skilfully beset with decoying paths, to mislead the marauding intruder; that the king might not be defrauded, by lack of body, of his hoped for future. Even then, beset by dread lest the proudly named "eternal house" should prove, after all precaution, insecure, the embalmed bodies were often secretly removed and hidden in more remote and unmarked depths of the rocks.

The Egyptian did not, it is true, ignore wholly the impalpable element in the man; but this was, in his conception of the hereafter, only a dim and flickering light hanging about the body, which was to be the substance; that being only an attribute.

Essentially, therefore, the Egyptian conception of the perfected man was carnal. It may be said of their ideal, as the prophet said of their horses, it is "flesh, and not spirit."

THE HINDOO IDEA.

Curiously antipodal was the conception of the Hindoo. Overhung by massive mountains, shut up in the inexorable walls of caste, clad in white linen and fed with white rice, and exquisitely sensitive, through refinement and religious culture, to the peril of defilement, the body was to him a clog and the solid world a prison, or a quagmire. To purge life of its muddy sediment through ascetic practice, to escape out of the earthiness of the senses, and finally to be emancipated from embodiment itself, was, in his esteem, the only way open to the spiritual realm. He dreaded, as intensely as the Egyptian coveted, the permanence of the flesh, and therefore sought to annihilate it with fire, rather than immortalize it with spices.

The new existence thus to be attained was conceived as formless, motionless, passionless, dreamless. It was to be a sea without shore or tide, in whose still depths all the babbling rivulets of individual consciousness were to melt and end. In such a lapse there might be left some thin haze of spiritual quality, but not of a spiritual man. If the Egyptian too highly

valued the mere ashes of mortality, the Hindoo was too easily content with the vanishing smoke. Man is not flesh alone; neither is he breath.

THE GREEK IDEA.

The Greek, like the Egyptian, revered the body; but not like him, the inert flesh. His ideal statues of the gods did not sit, like the Egyptian, with hands clasped on their knees; but were more apt to stand on tiptoe, with outstretched hand. The world seemed to him quick with the whirl of wings, the flash of fins, and the hum and chirp of myriad forms of happy life; a cheerful and companionable place. Beyond this busy, happy sphere lay cold inhospitable regions where shivering ghosts were driven like autumn leaves before the wind. That world could not seem to him heavenly, because it was not sufficiently earthly. Its inhabitants, lonely, joyless, despondent, could find no release from their unhappy lot except they should first "drink blood."

Manifestly the Greek, although in a far higher range than the Egyptian, was a thrall of sense. He sought to "live according to nature" by throwing the reins upon the neck of impulse. His genius found embodiment in forms that enchanted eye and ear. National life came to its most characteristic utterance in the Pan-Hellenic games. The Greek gods were boisterous, capricious and libertine.

It was not in the dead but in the living body, not in the breath but in the blood, that he recognized the essential element of humanity. For him the sensuous life was the only real life. That this "mortal must put on immortality" would have seemed to him a proposition not only indefensible but abhorrent.

An immortality so conceived of is not an advance upon, but only a prolongation of, the earthly life. The life which is "in the blood" is shared by us with the lower orders of creation; and the man who finds in himself no higher claim to immortality than theirs (as Origen long ago reminded Celsus), though he "be in honor, understandeth not"; making himself "like the beasts that perish." (A suggestion not inapt for those modern speculators who so eagerly seek to explain away all marks of severance in faculty and lineage between man and brute.) A conception

which historically issued in the presentation of the scandalous revelries of Olympus as the acme of idealized humanity, can have little claim to patient consideration.

" Then live the brute: if this be all
Of man, of god-like man; to revel, and to rot."

THE ROMAN IDEA.

The Roman, equally a man of this world with the Greek, was in temper and ideal wholly different. Life was, in his conception, a serious and practical affair. He reckoned will, not fancy, the imperial faculty. The prime factor in humanity he found to be not crumbling flesh, nor flowing blood, nor vanishing breath, but the abiding bone beneath. This universe seemed to him a well ordered mechanism; self-adjustment to the laws of which was duty, and loyalty of temper thereto religion. The merry, full-blooded gods of the Greeks became in his hands impersonal abstractions—pale as the moon at noon-day. The stoic temper thus engendered developed strong character; but it was the strength of the blinded and despairing Samson between the pillars of the temple. Its votaries not only plunged violently out of the present life, as not "worth living," but repudiated faith in a life beyond. He who loves not, lives not. Since "God is love," he, being "without God," is "without hope in the world." The skeleton does not embody, but satirizes the man; for mechanism is not life but its mockery. A heaven whose atmosphere was to be full of the creak of civic wheels and the dust of highways stirred by tramping legions, was too prosaic even for the Roman "man of affairs."

THE CHRISTIAN IDEA.

All human speculations, accepting as their basis a segment of humanity only, had thus issued in unsatisfactory and incongruous conclusions. Has Christianity done better?

It must be admitted at the outset that pagan elements have often intruded themselves upon, at times mastered, and perhaps left permanent impressions upon, Christian thought; marring or defiling the New Testament ideal.

Thus the notion of the literal re-embodiment of Christ in the flesh, through the ceremony of the mass, and of the final resurrec-

tion of our mortal flesh as essential to the continuity of the person, are remnants of Egyptian carnality. The theosophic dreamer, on the other hand, from the earliest of the Gnostics to the latest of living Hegelians, has been like Plotinus, "ashamed of his body"; and has in conception adjusted the earthly form to heavenly conditions by etherealizing it into ghostliness, or made it cherubic by cutting the body wholly away, leaving only a winged head. The Christian Yogi, like the Hindoo, sees no escape out of the carnal except into the impersonal; which is, for man, the unreal.

Reminiscences of the Greek and the Roman ideal, relatively, are manifest in the eccentric, and sometimes repulsive, vagaries of early Christian art. On the one hand there is profusion of aureole, blazing raiment and earthly pageantry, with childish delight therein. It matches well the flood of incense, song, and scarlet mystery, through the sensuous agency of which the Church then thought to suffuse men with spirituality. On the other hand, asceticism apotheosized the ideal of Stoicism. "It seems," says Taine, "as if the human race had degenerated, and that human blood had become impoverished; consumptive saints, dislocated martyrs, flat-breasted virgins, with too long feet and knotty hands, dried up, recluses empty of all substance" filled the long corridors with ghastliness. Correspondingly the crucifix superseded the more cheerful emblems of the catacombs; sepulchral slabs became church paving-stones; and teachers, in order to be esteemed saintly, sought to become "ghostly" fathers. The Son of God, to get near men, was "made in the likeness of men"; they strangely sought to imitate Him by eschewing that likeness. That mental and emotional emasculation must in some form have entered into the spiritual preparation of the Christian minister is still in many quarters a masterful tradition. None but a "dry tree," kiln-dried at that, is expected to thrive in "the courts of the Lord."

How unlike all this is the wholesome and symmetrical conception suggested by the symbolism, the language, and the spirit of Scripture. For the spiritual man there outlined does not cease to be a man in becoming spiritual; nor become unnatural under the touch of the supernatural.

I. HOLINESS is the supreme feature in the character aimed at. And holiness is wholeness. Brokenness or deformity excluded the sacrifice from the altar, and the priest from the holy place. The miracles of our Lord were all restorative, leaving nothing lacking, adding nothing abnormal. So far from tending to disparage the emphasis on law in nature were they, that they emphasized the preciousness of that order in a peculiarly impressive way. For all deformity was revealed to be the outcome of sin, which is "the transgression of law," and traced back to its prime originator, whose "bad eminence" had been reached through "lawlessness." To reverse his reversals of the divine ideal, and restore the marred symmetry of man, "after the image of Him that created him," was the express mission of Him who came to "save"; that is, as the word means, to "make whole."

Man includes in his physical organism, according to that most renowned anatomist, Richard Owen, all the essential features that have emerged separately in the succession of lower forms of life; their prophetic significance being revealed only in him. In like manner, as the Bible blends in one the Hebrew and the Greek languages, as Our Lord in His own character harmonized Jewish righteousness with Greek humanness, so "making of twain one," the "new man," "born of the Spirit," is to be a balanced man, in whom the "elements" that lent endurance to the Jew and charm to the Greek, shall be "so mixed up" that men may see in the restored adjustment of "strength and beauty" the "beauty of holiness."

II. REGENERATION.—All mechanical restoration is fragmentary. Life alone brings wholeness. It balances itself upon the forces of gravity. It gathers, assort, assimilates its materials, and symmetrizes the lines of growth. It neither contradicts nor ignores aught of the elemental forces or laws in lower realms. It adds, and loses nothing. In like manner Paul, as he had lost nothing out of the endowments of birth or training by his entrance into the new life in Christ, expected in the further advance beyond the grave "not to be unclothed, but clothed upon." The new life was to be not less, but more than the present life. "Death" was to be *swallowed up* in "victory."

Our present life seems to be made up of shreds and patches;

not because of the essential fragmentariness of things, but because the inward "mirror" is marred and we "see in riddles darkly." But the dislocated lenses of the microscope need only to be brought back to their true relation, and the "open vision" returns. We do not need depletion nor amputation, but restoration. It is not less of faculty or contents, but "more life, and fuller that we want."

III. RESURRECTION.—Neither a prolongation of the present heavily-clogged life, nor an entire unloading of its contents, can satisfy the soul. We are dissatisfied because we see our impassable limitations. We are also unsatisfied because we cannot repress an instinctive hunger for better conditions—a hunger that seems normal, and therefore suggests correspondent supply awaiting us somewhere.

Our present faculties have come to maturity only slowly and by discipline. They are not too many nor incongruous. But artificial helps enabling our eyes, like our thoughts, to "wander through eternity," have made us aware of the immensities that lie just outside our present possibilities. Are these gleams out of the invisible given us only to mock our poverty of faculty? Have we brought clumsy cylinder and lens to a wealth of power so great, and is there to be no further expansion of range for the eye whose mechanical adjustments are already so subtle and prescient?

The eye far transcends all the other powers in its unique faculty of vision. It gathers their functions to itself, and supersedes their testimony. In the delicacy of its transparent membranes, in the exquisite subtlety of its focal adjustments, in the aptness and ingenuity of its muscular balance, it is wholly a "new thing" in the body. Yet it is wrought out of elemental flesh and bone transfigured. It reminds us that the same wisdom and power which have spun clay into fleshy fibre, and woven this into the mystic retinal web, opening a way into the new world of vision, may ripen the other and more earthy faculties into equal transparency and sensitiveness, so that they may, without loss of identity, as far exceed their present capacities as the eye already has exceeded them.

Such is the perfected condition to which the New Testament

leads us to look onward as to be reached in the resurrection. The man is to lose nothing of manhood except as the flower loses in blossoming, or the fruit in coming to ripeness. The fetters are to fall from the limbs, the mud to be purged from the veins, but the resurrection is to be onward, not backward; to larger, not to lesser, life. If it be a fulfilment, as all ripening is, it must be reached, not by depletion, but by enlargement.

Then only shall the consummation be reached when the germinal life, invisibly begun, shall find its ultimate term in the restoration of a whole humanity through "the adoption, to wit, the redemption of the body."

THE THREE THEORIES OF HUMAN ORIGIN.

[Contributed to the American Institute
of Christian Philosophy.]

BY R. ABBEY, D.D., YAZOO CITY, MISS.

THERE are at least three theories of the origin of man that have obtained some degree of credence and of notoriety and that are in some important respects quite different from each other. I will first endeavor to describe them as simple matters of fact as they are held respectively. The first might, by way of distinction, though perhaps not with strict propriety, be called THE GARDEN OF EDEN THEORY. It is held, I believe on this wise: About six or seven thousand years ago, the precise date not exactly known, and on some exact spot of ground, then well known but not now known, God manifested Himself in some peculiar manner, and exactly then and there set Himself to work to make a man. To do this He made use of a sufficient quantity and kind of earth, sometimes called dust and sometimes called clay, and in a short time, less than one day, He formed a human male person, and immediately breathed life and breath into him, and then and there the first man began to live. And very soon thereafter, not longer than the next day or so, God, by what we in modern language would call a surgical operation, extracted a rib from the man, healing up the wound again, and out of this

bone He made a woman, and gave her to the man in marriage. And from this original pair has sprung the human family as we now see it. This man and woman did not grow up from childhood, but were made full grown at the first. This entire process was a local, outward, visible action of God, begun and finished in the course of about forty-eight hours. Being local and outward it was of course in the nature of a making, construction or fabrication, or as we might call it, a manufacture. The entire process was tangible, corporeal, and skilful. Immediately adjacent to this scene there was a previously prepared garden or plot of ground which had been so far cultivated at least as to contain fruit trees of different kinds. The man and woman were directed by God to occupy this garden and cultivate it, and they did so for a time, but disobeyed a divine command in regard to the fruit of one of the trees in it and were driven forth from it and compelled to earn a livelihood by harder labor.

The second theory of human beginning has been called the theory of *EVOLUTION*. I will try to describe it as briefly and as accurately as I can. It sets out with the negative idea precedent that there was no special divine making or creating, nor any divine intent to produce a reasoning and talking animal to inhabit the earth, but that he came by chance, fortuitously or incidentally. That is to say, tracing physical existence as far into the remotest antiquity as science can find a pathway, inorganic matter of the simplest and most lifeless forms are seen. Matter, though lifeless and apparently inert, is not absolutely so, but interworks and so tends to growth or improvement that in sufficient time life in an almost inconceivably low form may be educed under favorable conditions. And life in any form once produced, has a tendency to improvement. And improvement in the nature of things is interminable. Hence a development into what we call manhood was a natural consequence. This brief outline may not be put in the approved words of science, but it is believed to be substantially correct.

The third theory, which I will take the liberty of calling the Bible theory, differs in some very important respects from both the above. It is simply and merely that *GOD CREATED MAN*. It agrees with both the others in these respects, first, that primeval

man was not an absolute and original creation, but had natural antecedents of some kind; and secondly, that man, as man, constitutionally developed as we now see him, apart from his antecedents, has as yet had but a brief existence on the earth, not more than probably some six or seven or may be ten thousand years.

Those holding the Garden of Eden theory hold the first three or four chapters of Genesis a liberal history of passing events which occurred in the space of a few days and at a certain place; that the recorded events were local and visible as well as tangible and corporeal.

Whether these Scriptures are true or not is not a mooted question here, but it is held that here, as in many other places in the Bible, especially where the immediate acts of God are alluded to, allegorical and other figurative language is employed to transcend the meaning of any possible literal terms. It used to be held by a few writers that this entire history was an allegory, and to refute such heresy, theologians went to the other extreme of holding the whole a local literal history. It looks plain to me that neither is correct, but that the literal is sprinkled all through with the most lofty and sublime figures to be found in or out of the Bible. How could creation be explained to us in plain, literal language? God being spiritual, invisible and incorporeal in His mode of existence, how can His acts be phenomenal? God is frequently represented in the Bible under human forms and acting as a man or other corporeal creature might act. Surely it is a good canon of interpretation that wherever God is represented as doing anything that a man might be supposed to do if he had the power, figurative language must be resorted to.

A garden is a cultivated parcel of ground, and somebody prepared and cultivated it with implements before Adam saw it. If it was an instantaneous creation of something, then it was not literally a garden. If the story is literal, then marriage is not divinely ordained. God made them male and female as He did the other animals, and it was Adam, not God, that declared the conjugal relation. And further, if this is a literal story, then anthropomorphism in all its naked deformity is true doctrine. This must be avoided at all hazards.

If this narrative could be shown to be literal, the only effect

it could possibly have would not tend to strengthen our faith in the fact that God created man, but to show us *how* He did it, a thing which is most clearly impossible.

The evolution theory, as it is called, must be met on strictly theological not scientific grounds. When theology sets up a quarrel with natural science it exhibits its weakness, besides exposing itself to other serious objections. Theology never had, and need not have, a better friend than science. While a theologian may be versed in natural science, theological science still has its peculiar field.

One objection to the evolution theory is to its confessed incompleteness. It does not claim to be a consistent, self-supporting theory of anything. It consists solely in phenomenal processes without a base. If these alleged natural processes had a starting-point—something to grow out of, something to rest upon—the processes themselves need not be objected to by the theologian, however untrue or even ridiculous they might appear to him. This entire system of process, call it evolution, growth, or development, is but an attempt, as far as it goes, to inquire into man's antecedence. Of this the mere Christian knows nothing. In all this field the Bible is silent. When evolutionists will show us *some theory*, good or bad, plausible or otherwise, of the *origin of life*, then, and surely not till then, can we be called upon to answer to their mere catalogue of alleged natural processes.

As to evolution, abstractly considered, use what synonym you may, the world is absolutely full of it, and always was, so far as we know. Nothing moral, mental, or physical is fully developed. Chemistry will tell you that all physical nature is constantly in a state of flux. Nor have moral or mental enterprises found a goal, nor are they likely to. Everything is constantly evolving not only into something else, but into better and more improved conditions. Surely this is nothing new.

The third, or what I call the BIBLE THEORY of human origin, is brief, comprehensive and all pervading. This is it, GOD CREATED MAN. How He did it, or *how* He ever did anything, neither natural nor theological science knows anything. How is such information to be obtained? Might we not as well inquire

into the chemical condition of the exact centre of the North star? God being Spirit and absolutely incorporeal, His methods are not cognizable by the understanding, and so are not debatable. The Garden of Eden theory must be literally true to the letter, or it is nothing. Evolutionists antagonize it and declare, not that God did not create man, but that He did not do it that way.

The Bible theory was never antagonized. The inference we are invited to draw, that if He did not create man after the local manufacture process or theory, that therefore He did not do it at all, is utterly illegitimate and fallacious. Who shut up the Almighty to certain conditions? Or who has discovered His conditions or methods? Evolutionists and those holding the manufacture theory may discuss this question of method as they may, and at the end they will find themselves just where they begun. It is a debate without testimony. So it may be replied that this Bible theory has no testimony to support it; and while it is readily granted that it has in support no testimony of a logical kind, the divine dictum stands on such high ground that no argument denying it has ever appeared. Prof. Haeckel never made a truer remark than when he sneeringly declared creation "an unthinkable dogma." For that very reason it cannot be denied.

The Bible theory recognizes of man an interminable antecedence of some kind, or a thousand kinds, as it does of everything else, and holds it the business of science, if anybody, to trace it. Theology is not interested in such questions. Some theologians content themselves with the assertion, on what they esteem to be proof, that man came "suddenly" into being. Where they get this proof, or what it is intended to prove about a divine creation is not easily seen. There is a sense in which it may be said that everything reached its present status suddenly, but that does not deny an interminable antecedence.

It cannot be denied, though I know not that it can be proved logically, that in inconceivable ages past God set something a-working, as a system of preparatory process, looking to the consummation of everything seen in these current ages, man included. And if scientists think they can trace these antecedent processes, they are heartily welcome to do so, and they

may be assured that legitimate theology will not interfere with their labors. So it is not the correct or incorrect tracing of these processes by scientists, which are supposed to antecede mankind as we now see it, that furnishes the most ready objection to modern evolutionism, but its negative doctrine precedent that these antecedent processes, even supposing them to be correctly discovered, deny or throw doubt over the truth of Scripture. The truth, as simple as it is palpable, is, that the Bible is totally silent on the entire subject of human antecedence. Where the Bible is silent it is not contradicted.

If skeptical scientists choose to amuse themselves with the question, what man was before he was, I see no reason why they might not be indulged in such labors. Anything so they do not tread on the Word that is written.

The argument between the evolutionists and the Garden of Eden theologians seems to be not *whether* God created man or not, but *how* He did it. For, if, as evolutionists allege, man is the result of long antecedent processes, then that was the divine method of creating him; and who knows or who cares how it was done? Christianity holds that God created him, but—let it be repeated—with no intimation as to how it was done or what were his antecedents. Man was not man if or when he was something else. Let debators be held to their own arguments.

PHILOSOPHIC VIEWS OF THE TRINITY.

[Contributed to the American Institute
of Christian Philosophy.]

BY J. W. WEBB, A.M., D.D., PROVIDENCE, R. I.

THE doctrine of the trinity in unity is initially presented in the Old Testament and positively taught in the New. God said "Let us make man," signifying a personal plurality in the creative essence. The baptismal formula given by Christ, clearly sets forth that Father, Son and Holy Spirit are all to be recognized in worship. The same is seen in the apostolic benediction which is a parallel to the baptismal covenant. In many

texts and forms of thought the pre-existence of the Son is fully set forth. Paul declares that "by His Son Jesus Christ, God made the worlds," and that in Christ "dwelleth all the fulness of the Deity bodily." Jesus said to Philip, "When thou hast seen Me, thou hast seen the Father. I and My Father are one." In other places He clearly speaks of His Father as distinct from Himself. What can this all signify in the light of our best philosophic thought? John in his prologue, evidently philosophizes on the profound problem, giving the most striking passage on the subject.

He emphatically teaches that the *Logos* is more than mere attribute or method of divine activity. Christ prays the Father and He sends the Spirit, which relation marks a sharp distinction between them, and conveys a personal meaning. These principles are so extensive that they evidently reach into the very depths of divinity and point to eternal distinctions. God certainly desires to reveal Himself in His true nature and full majesty and surely we thus stand in need of Him. There must be such a degree of productiveness in God that it amounts to perpetual self-organization. May we not conclude with Dorner that "He has eternally produced Himself"? Because of vital potentialities it is possible for Him to bring forth a world and numberless systems of worlds, which would be impossible for a rigid being. God is not a mere unit. In order to become life and creative motion He must have (1) essence of being, (2) must struggle out of Himself in volition and action, (3) must return into Himself in consciousness. Unless this process is carried on He could not be Himself.

It is reasonable then to conclude that the trinity is the only satisfactory explanation of monotheism. Without essence there could be no God, without movement no revelation of Himself and no goodness, and without the return of this there could be no knowledge of such action or self-consciousness. By this process the Deity eternally preserves Himself in Himself and also communicates His will and power.

PERSONALITY.—The doctrine is not that of tri-theism. Not three deities but one. But how is this possible? How can three persons constitute a triality? Then the question arises as

to what a person is. The unity is not something separate from the three persons in the Godhead but immanent in them.

A person may be defined as a *unity of self-consciousness and self-determination*. All we know about life is by experience. Hence all outside the realm of our own consciousness is inexplicable mystery. One is not conscious of another's personality. We do not know that our neighbor has consciousness or even intelligence. He acts "as if" he had, but we must take it by faith. We only know of certain impressions within our own consciousness, but their correspondence with the stimuli is entirely a matter of belief.

This is the only path by which environment can come into intelligence. The soul finds something within itself which seems to struggle toward a plurality of consciousness. Each one has felt at times a conscious *otherness*, with a strange alternating between the seeming and the real. It is the feeling of being oneself and another at the same time. What deep mysteries this would unfold if our capacity and nature were large enough.

Not one of us is a complete person, because we have not perfect self-consciousness and self-direction. Only an absolute personality is complete. If the human mind could come to that state it would undoubtedly blossom out into a trinity in unity. There is a picture of this in man's *intellect, feeling and will*. These three are one soul. Nothing can be added and neither can be taken without destroying the whole. Each is in all and all in each, yet separate and distinct. They are a triad of persons, only they fall short of separate personalities. At times they are in sharp conflict with each other, yet never fail to settle into complete unity. Each one when fully aroused seems for the time to take on a new personality, then all settle back into one self-consciousness and self-direction. There is a potentiality of plural personality in every human being. The development comes through generation. The personality of many children comes from the parent. When such possibilities are in the finite, it is surely not too much to conceive the triune actuality in the Infinite.

There is no unity in matter. Divisibility is still possible as long as there is any of it. The only unity known to us as finite

beings is self-consciousness. The mind is unity in variety of thoughts, feelings and volitions, yet we know it is a unity. This is the image. What of the absolute substance? The trinity in Deity is no greater a mystery than the mind is to itself. Triunities are all about us. As God reveals Himself in nature, man and revelation, so is He.

A synthesis of the trinity is found in divine love. Love must have its second as an object, otherwise it would be pure egoism and not love. He who only loves self does not love at all. The object of love must be a person. In love "*I* demands a *THOU*." Without a plurality of persons in the divine nature, there was a period before creation began when God was absolute egoism. With no one in the universe but Himself, there must have been a plurality of persons in His nature, else God did not love at all. Not so; but with infinite and eternal majesty "He concentrated His love upon the second self-consciousness, His well-beloved Son." There pertains to love, the loving, the being loved and the return of love or reciprocity. God is not mere majesty, but "His nature has infinite depths of love which ever reveals itself to His children."

This is Christ in the divine essence. When that loving personality proceeded from the Father into the human realm, *He at once blossomed into the divine man*. God must be allowed to reveal Himself, and that revelation is to be accepted as given, else falsehood alone is our heritage.

The doctrine of the trinity is logical. The ablest philosopher in Harvard University, himself a Unitarian, admits that the best explanation of the Deity is found in the trinity. In the light of psychology and the most profound theory of knowledge, the trinity in unity appears as the only logical solution of the divine mind, because it combines the diremption of thought from the thinker in the unity of consciousness. (1) God is an Infinite Thinker; (2) His thought is distinct from Himself, which takes the form of knowledge; (3) the two unite in the divine consciousness. The twain in separation return to unity. The absolute thinker cannot exist without thinking. As the mind generates thought, so has God eternally produced the Son. One cannot be older than the other. As the mind comes to and per-

petuates itself by thinking, so does God by the eternal sonship. Then they are mutually and equally inter-dependent. Paul, I. Cor. ii., xi., ascribes the self-knowledge of God in the depths of His being to the Holy Spirit. This is not the sum of the two first, but a mode of divine existence, which in its absoluteness comes to the lofty and complete fulness of personality.

WHAT IS THE DIVINE LOGOS OR WORD?—A word is not a sound or sign, but thought. God's thought was the creative energy that made the worlds. Expressed man-ward it "became flesh." Let us read, "In the beginning was *thought*, and thought was with God, and thought was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the *thought* was made flesh and dwelt among us."

A "word" contains thought, purpose and will. Thought is in the purpose, and both are in the volition, each is in all and all in each. The thinker is in each and it takes all to constitute the thinker. The purpose of God is love, which also is His feeling. The Holy Spirit as the infinite self-consciousness, comes into human consciousness by regeneration. This is the witnessing spirit, the new life. Every true Christian is conscious of another consciousness which has come into him.

He may not be able to analyze it, but knows the process, that he has *pardon* by the Father, *love* from the Son, and the *witness* of God's consciousness, that he is another creature. God does not do things in a dark and meagre way. Sin is such a monstrous thing in the universe that the Infinite stooped into the human to save us from it. Is not the act of taking human nature, in order to make it divine, worthy of Him? If such would not call out the depths of His being, what in the universe, or all eternity, would? Through the eternal development of the limitless possibilities of human personality there will doubtless come the full realization and complete comprehension of the infinite tri-unity of persons.

BEARINGS OF THE STUDY OF NATURAL SCIENCE ON OUR RELIGIOUS IDEAS.

BY SIR G. G. STOKES, D.C.L., LL.D.,

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IT is the constant aim of the student of science, who not only follows the labors of others, but seeks to extend his own researches into the region of the unknown, to refer observed phenomena to natural causes. Thus, the ocean is seen to exhibit strange periodic movements, which have an evidently beneficial effect as tending to prevent stagnation. A study of the period of these movements shows that they have some mysterious connection with the moon. Presently, Newton arises and shows that these movements are necessary mathematical consequences of the same law by which a stone, held in the hand and let go, falls to the earth.

As regards this particular phenomenon, it may be that the immediate effect of the discovery is rather to turn aside the mind from the contemplation of the useful results of the movement, and involve it in the intricacies of a very complicated hydrodynamical problem. The particular phenomenon is shown to be part and parcel of a vast system, and it may well be that the beneficial results of this system are not at first apparent; from its very vastness the mind's eye fails to take it in.

Yet surely the study of truth of one kind, rightly pursued, cannot conflict with our reception of truth of another kind, though from the imperfection of our knowledge and of our faculties temporary difficulties may arise. Doubtless, in the end our views will be enlarged, and, in some respects, it may be, corrected.

To illustrate my meaning, permit me for a few moments to indulge in fiction. I will suppose then, that in some unfrequented part of the Pacific Ocean there existed an undiscovered island, which, for the sake of a name, I will call Irene. The Irenians

were men of cultivated minds, intelligent, and deeply religious, but for centuries they had been cut off from all connection with the rest of the world, and they were ignorant of the very rudiments of natural science. They delighted in poetry, and in the cultivation of the feelings; and being devout they contemplated the phenomena of nature in immediate relation to a Supreme Being. That most wonderful of our senses, the sense of sight, buried to them in mystery in all that belonged to it, was a special object of admiration, and they loved to dwell on it as evidence of the beneficence of the Creator.

At last the island was discovered by the captain of a scientific circumnavigating expedition. The Irenians and their visitors were greatly pleased with each other; and the scientific men of the expedition, finding them apt pupils, took great interest in teaching them so much of the elements of physics as the length of their stay permitted. They taught them among other things something of optics, the existence of rays, the laws of reflection and refraction, the formation of images by lenses, the use of telescopes. They then dissected an eye, and showed how an eye acts just as an optical instrument in forming images of external objects on the retina. At this the Irenians were taken aback. They had been used to regard the sense of sight as an immediate gift from the Creator, depending on no second causes, and now they saw part of their organs of vision acting like so much dead matter. They received a shock, at which some of them were staggered, and asked themselves the question, Is it possible that, after all, this beautiful scene around us, these trees and flowers and painted butterflies, are merely a casual result of the blind interaction of a few simple laws?

But when the expedition had sailed from their shores, and the Irenians were left to themselves, and the novelty of their new ideas had a little worn off, a more sober judgment was formed of what they had learned. It is true that human reason had broken in on what they had been in the habit of regarding as holy ground; and they had learned that up to the formation of images on the retina the eye behaves like a mere optical instrument. But how came it to pass that its parts were so strangely well-adapted to fulfil this end? the cornea smooth

and transparent, and nearly spherical, yet somewhat prolate, which as we know would tend to destroy spherical aberration; the crystalline lens shaped much like the lens of an optician, yet becoming gradually denser towards the centre, in a manner that the optician cannot imitate; the iris regulating the quantity of light admitted just as the astronomer regulates the aperture of his telescope, but self-acting in a manner which the optician cannot imitate? Reflecting on these things they became overwhelmingly impressed with the evidence of design, and design must have had a designer. But they had learned to think of him differently in some respects from what they did before; to regard it as no derogation of his character to suppose that he accomplishes his ends in conformity with, rather than in supersession of, such natural laws as they can themselves investigate, and doubtless of many others which are beyond their ken.

Now the progress of science is continually placing us more or less in the condition of our imaginary islanders, by reducing to a result of the straightforward operation of natural laws processes, perhaps evidently beneficial in their effect, but which were at one time shrouded in mystery as to their nature. And it behooves us to keep our minds in a condition of sober impartiality, neither on the one hand being so carried away by the achievements of science as to forget how much there is which science holds out no prospect of ever being able to explain, nor on the other refusing to admit conclusions fairly deducible from scientific evidence, on the ground that we had associated something contrary to those conclusions with truths which we hold it most important to maintain.

The alarm at one time felt at the conclusions of geologists that the antiquity of the earth itself, and even of plants and animals, was to be reckoned by something considerably exceeding a few thousand years may pretty well be looked upon as a thing of the past. But instances in which scientific discoveries, or conclusions based on good evidence, run counter to our pre-conceived ideas occur from time to time, and are likely to occur in the future. In this connection I would refer for a minute or two to a scientific doctrine which is now beginning to be pretty generally received, and which has, I think, given needless alarm

to some who have the cause of religion at heart; I mean the doctrine of the conservation of force. I am not going to enter on any lengthy explanation of what the doctrine means; suffice it to say that for every development of *work* there must be a corresponding *expenditure of something*; and conversely, when work is apparently lost, its full equivalent must appear in some other shape, in quantity corresponding to the work apparently lost, and very commonly in the shape of heat. We have reason to believe that this law is no less applicable to living beings than to dead matter, and that, for instance, the work exerted by a laboring man is the equivalent of a part of the energy due to the chemical combinations between the constituents of his food and the air he breathes. It is this last application of the law which seems to give rise, in the minds of religious men, to apprehensions which to me appear wholly groundless. We have long been familiar with the idea that living beings, no less than dead matter, are subject to the three laws of motion; and if we have now reason to believe that they are no less subject to the law of the conservation of force, I cannot imagine what religion has to fear from that. To aid our ideas let us adopt a rude analogy, and compare a living being to a railway train in motion. If we have now reason to regard the will, considered in relation to the exertion of muscular work, as something more nearly analogous to the intelligence of the engine-driver than to the coals under the boiler, that surely is not in any way derogatory to our idea of a living being, or of the wisdom and power involved in its first creation. Rather, as it seems to me, our ideas of what constitutes a living being tend to be refined and exalted.

If we allow the existence of,—say even if we adopt for trial the hypothesis of the existence of,—an intelligent Being above ourselves to whose Will the arrangement of Nature is due, there are two ways in which we may draw a picture in our minds (however imperfect that picture may be) of the mode of exercise of that Will, namely (1), by a series of independent *fiats*; or (2) by adapting means to an end, and working according to established laws. Now, the ordinary course of Nature shows that such is at any rate an ordinary mode of operation of that Will;

as, for example, where we see an apparatus adapted to the laws of reflection and refraction of light in such a manner as to produce images on the retina. What, then, should we expect, *a priori*, to find in our examination of Nature? Surely, as we must picture to our minds a skill of contrivance far beyond our own, we might expect that the greatest human intellect would be able to follow but a small portion of the contrivances actually existing; consequently, that at the boundary of what we have been able to make out there should be dim indications of something of the same kind stretching out into the unknown; but yet, at the same time, that there should be no indication that such a chain of causation would of itself alone suffice for the explanation of the system of Nature.

And this, it seems to me, is precisely what we find. To revert to our illustration of the eye: we have seen that as regards the formation of images on the retina it acts as an ordinary optical instrument in a way which we can fully follow; but when the images *are* formed, what then? We find the retina to contain an exquisitely delicate network of nerves collected into the optic nerve, and thence running into the brain. These nerve-fibers seem as evidently adapted to fulfil an end as the telegraph wires which run along a road or railway, though how they act in conveying an impression into the brain is as yet unknown; and how the impression so conveyed into the brain is capable of affecting our minds is shrouded in the deepest mystery. Again, the form and character of the cornea, crystalline lens, etc., are such as admirably fit them for their office of refracting the rays of light; but how came they to have this form and character? We perceive that there are vessels evidently subservient to their growth and nutrition, and that is pretty nearly all we can explain about it.

There is thus, as it seems to me, no inconsistency in accepting the theory of evolution as a guide in our researches, and yet rejecting it as sufficient of itself alone to explain the whole order of Nature. The rejection of it as a guide, and the acceptance of it as an axiom of universal application, seem to me to be founded alike, though in different ways, upon an exaggerated estimate of the extent of human knowledge. To say that what we cannot

explain by the operation of natural causes must be directly referred to the *fact* of the Author of Nature, and that it is presumptuous to attempt to explain it, is to measure His mind by our own, and to assert that where *we* are no longer able to recognize the adaptation of means to an end there contrivance ceases. To assume that because the doctrine of evolution is a useful guide in our researches therefore nothing more is required, is to perform a gigantic "extra-polation" (to borrow a term sometimes employed in mathematics); to conclude the form of a complete curve from the mere infinitesimal arc which alone is open to our observation.

The progress of science is continually bringing phenomena under the category of deductions from established laws, but at the same time it leaves barriers which it gives no indication that science will ever be able to get over; nay, sometimes it makes the existence of such barriers more apparent. This, I think, is the case with the principle of the dissipation of energy. I will endeavor to give some idea of what this principle means. Imagine a condensing steam-engine at work. For simplicity's sake, suppose the fire removed when the boiler has been well heated; make abstraction of all the surroundings; and suppose the work done by the engine to be that of turning round a paddle between fixed paddles, the fixed and the movable paddles being alike immersed in water belonging to the condenser. The engine would go on working for a time by virtue of the heat which it got from the coals before the fire was removed. The heat belonging to the steam which comes from the water in the boiler is in part conveyed into the condenser. I say in part, not entirely, even if we make abstraction of the solid materials of the engine; for a part is in appearance lost, and in lieu of it we have an exact equivalent in the shape of work done. But in the arrangement supposed this work is converted again into heat, through the friction in the water in the condenser. The upshot is, that while in different parts of the system there is a mutual exchange between energy of one kind and energy of another, the total energy of the system remains unchanged. But though this be so, the system is in a very different condition in its initial state from what it is in its final state, when the tem-

perature has become uniform throughout. At first some parts were hot and some were cold; and it was in consequence of this unequal distribution of temperature that it was possible to convert energy in the shape of heat into energy in the shape of work, work which, though in the arrangement supposed it was expended, wasted we may say, within the system itself, might have been conveyed outside by a shaft, and turned to useful account. But in the final state the whole system is in a condition of dead uniformity, lukewarm throughout, and no useful effect can be obtained from it.

Now this principle blocks out a supposition in which it is possible that a certain class of minds might rest content—the supposition, namely, that the present order of things has existed as it is, saving merely certain periodic fluctuations, from a past eternity. There is something so mysterious in the idea of *past* time, when considered as the seat of past events, and not merely as a mathematical abstraction, that if the uniformitarian doctrine could be scientifically maintained, many minds might be content to take refuge in the mystery and inquire no further. But we are bound to face the problem of the existence of the state of things we see around us as something that had a beginning, or, at any rate, something that was preceded by a state entirely different.

There are some, indeed, who are content to take things as we find them, without recognizing anything beyond the operation of natural causes such as those which we investigate, and who boldly accept the conclusion to which the principle of the dissipation of energy considered by itself leads us, that the present order of things is slowly tending towards a goal of universal death.

But if this conclusion is true as to the future, the present order of things ought to be capable of being deduced in like manner from what existed at any anterior time, however remote. If our formula were general, the variable expressing the time ought to be capable of being made negative as well as positive, and as large as we please. The question therefore arises, Can we account for the existence of what we see by mere evolution from a state the most remote that science enables us to con-

ceive, understanding by evolution the result of the operation of natural causes, such as those that we can investigate, and excluding the operation of will, unless it be with reference merely to men and animals?

There are several reasons for thinking that our earth was at one time in a molten state. There are not wanting indications of a condition more remote from the present than even this. Associated with the stars, which the telescope reveals to us in such overwhelming numbers, are those remarkable objects, the *nebulæ*, which have long excited the curiosity of astronomers. Laplace regarded them as remaining indications of a primæval condition of matter which he supposed to have existed in a state of diffusion, and to have given rise to the stars by concentration under the influence of the attraction of gravitation. These luminous films were supposed to be portions of that diffused matter that had not yet condensed. But as telescopes were improved in power and definition many of these objects which had formerly appeared diffuse were seen to be resolved into clusters of stars, and a presumption seemed to be raised that if several still resisted all attempts to resolve them, it was only because the stars of which they were composed were so numerous within a given angular space, and individually so minute, as to baffle—hitherto at least—all attempts of opticians to construct telescopes powerful enough to resolve them. The magnificent speculations of Sir John Herschel are perhaps known to most of those here present. He regarded a nebula as something like the system composed of our own sun and all the stars we can see with the naked eye, and even those more minute, placed at such an almost inconceivable distance that the whole subtends only a minute angle; and that the individual stars, of which the system consists, can no longer be seen individually, even with telescopes, and we merely perceive a faint gleam of light emitted by the system as a whole. But a remarkable discovery made in recent years by Dr. Huggins rather leads us back towards the ideas of Laplace. Huggins found that, quite unlike the spectra of the sun and of the stars, the spectra of most of the irresolvable *nebulæ* consisted of a very few *bright* lines, a character which laboratory experiments show to belong to the spectra of in-

candescent gases and vapors. This leaves little doubt that such must be the character of the matter of which these nebulae are formed. It would seem, *a priori*, that the matter of such masses must in time condense, and thus conceivably stars might be formed. And what strengthens this conclusion is, that many of these diffuse nebulae exhibit within them stellar points, so related to them that the chances are enormously against their being merely fixed stars casually situated in the same direction, and that these stellar points exhibit spectra of the same character as those of stars in general.

Science, then, seems dimly to point to a fiery nebula as a condition of matter the most remote that we can go back to. Can we then deduce the existence of all that we see around us by the mere operation of self-acting laws from such a condition? Or to take a starting-point not quite so far back, imagine our own earth to have cooled down to a temperature at which it would be possible for plants or animals, as we know them, to have existed; can we imagine such springing into existence, so to speak, of their own accord? Or, to take a still later stage, supposing such forms of a low order once to exist, have we any scientific grounds for supposing that all that is required for the gradual formation of the higher forms, including man himself, is a slow process of natural evolution?

No attempt worth mentioning has ever been made to adduce evidence of the spontaneous production of living from dead matter, unless it be with reference to low organisms whose minuteness almost baffles our means of investigation. Putrefying organic solutions are found to swarm with microscopic creatures, whose presence at first sight, and even after a great amount of careful investigation, is very difficult to account for on the supposition that they came from germs. But if the germs, if germs there be, of such creatures bear anything like the same proportion in size to the adults that they do in the higher animals, one can foresee that a full examination of the question must be beset with enormous difficulties. I think the immensely preponderating weight of evidence obtained by those who have most carefully investigated the question is, that if germs are excluded no life is found.

With respect to the answer to the second question the weight of authority at the present day seems more divided. It would ill become me to criticise the labors of those who have worked in fields which I have not explored. Yet, looking at the thing from the point of view of an outsider, I cannot refrain from saying, that it seems to me that speculation as to the transmutation of forms has run utterly rampant. A certain amount of change yielding sub-permanent varieties no doubt presents itself to our observation, as in breeds of cattle and races of men, and it is likely enough that the same causes of variation operate beyond what we can actually prove. But, with all due allowance for such changes, is it conceivable that they could bridge over the enormous interval which separates the higher animals and man himself from some low organism?

I am no biologist, my own studies in natural science having lain in the domain of physics. But accustomed as I am to the severe demands for demonstration which in the physical sciences are made a condition of the acceptance of a theory, I confess that it is not without astonishment I have come across what seems to me the coolness of assumption with which mere speculations are spoken of as if they were established truths by many who, following in some respects in the wake of the great leaders of biological science, have not had time to acquire that vast store of knowledge which puts the mind in a condition properly to judge of the weight of evidence by which a particular hypothesis may be supported.

On the whole, while freely acknowledging the operation of natural causes, and thinking it probable that they extend far beyond the boundaries of our knowledge, and that accordingly we may seek to include the latest well-established scientific theory in some yet higher generalization, I see no prospect of accounting for all we see around us by any such process as this. I see evidence of the operation of will and design, which cannot be eliminated even if we would wish to eliminate it; and that which we are obliged to admit as having operated in the past may yet operate in the future, may be operating in the present.

I have said that the principles of the conservation of force and of the dissipation of energy lead to the conclusion that the

present order of things is leading towards a goal of universal death. Of course, this is only on condition that everything beyond the operation of the ordinary natural laws such as we can investigate is excluded. It becomes a curious question, is there any process which we can even picture to our minds, by which, without any violation of the principle of the conservation of energy, we can conceive the distribution of energy so altered as to make it again available for useful purposes, instead of having everything in a condition of dead uniformity? The only satisfactory affirmative answer that I am acquainted with to this question is contained in a suggestion made by the late Professor Clerk Maxwell.

Let us imagine a closed vessel, the sides of which we will for simplicity's sake suppose to be impervious to heat, filled with a gas in a uniform condition, and consequently at a constant temperature throughout. In the first place, what must we picture to ourselves as the state of things within the vessel? How must we think of the gas itself? The laws of chemical combination, embraced as they are in the atomic theory of Dalton, give us strong ground for supposing that a mass of ponderable matter is not a continuous plenum, but consists of ultimate molecules alike to one another in matter of the same kind. The laws of crystallography again seem hard to account for if we refuse to admit the supposition of ultimate minute molecules. If these exist, a gas like a solid or liquid must be thought of as a congeries of molecules. But what conception are we to form of it in relation to heat? What is the physical picture of a higher or lower temperature as measured by the thermometer? There is the strongest reason now to believe that heat is in fact a mode of motion; that radiant heat consists in a vibratory movement of that medium pervading space, at least to the distance of the furthest visible star, which we call the luminiferous ether, and whose existence we are obliged to assume in order to account for, as most marvellously well it does account for, the phenomena of light. When radiant heat is absorbed by ponderable matter, we have reason to believe that it is that the energy of the vibratory movement of the ether is transferred to the ponderable matter, of which the ultimate molecules are thrown into

a state of agitation, or rather of greater agitation than before, and that it is this state of agitation that constitutes thermometric heat. According to the molecular theory of gases, which is in great measure due to Maxwell himself, and which has now received such remarkable confirmations that it may be considered pretty well established, in a gas the molecules are for the most part free, provided at least the gas be not under a very high pressure, and are moving about with very high velocities, and occasionally coming in contact with one another, or, what comes to much the same, so close as powerfully to affect each other's motion. The velocity is not the same for the different molecules, and if it were, it would not remain so; for as they came casually into collision some would be so struck as to be made to move faster, and others so as to be made to move more slowly; it is only a sort of average state of agitation that remains permanently unchanged so long as the condition of the gas remains the same.

Suppose now our imaginary vessel divided into two by a thin partition, and suppose this partition pierced with a vast number of very minute holes, each large enough to let through one molecule at a time, but not much larger than that. Imagine each little hole closed by a sliding shutter, and suppose each shutter presided over by a minute intelligent creature, that Maxwell called a demon. Suppose it were wished to have one, call it the right hand, compartment of the vessel filled with warmer and the left hand compartment filled with cooler gas. This might be effected by the demons by suitably opening or closing the shutters. When a demon saw a quickly-moving molecule approaching his hole from left to right, or a slowly-moving one approaching it from right to left, he would open the shutter to let it through. When he saw a slowly-moving molecule approaching the hole from left to right, or a quickly-moving one approaching it from right to left, he would shut the shutter to stop it. Thus after a time the right-hand compartment would be filled with molecules which on the whole were moving more rapidly, and the left-hand compartment with molecules which, on the whole, were moving less rapidly than the average. If the limits of speed which decided whether they should shut or open

the shutters for the molecules moving to right or left were properly chosen by the demons, the pressure would be the same on both sides of the partition, and if the partition were then conceived to be away, no alteration would take place until the molecules had had time to diffuse among one another. Meanwhile, without any change in the total energy, an unequal distribution of temperature would have been brought about, which is an imperative condition in order that the existing energy should be capable of being turned to useful account.

I have thought it worth while to mention this curious speculation because it presents a picture, however fanciful in its conditions, of how the natural tendency of a natural law may be averted without any disturbance of the law itself, provided, and only provided, we superadd the idea of will guided by design.

HEREDITY AND CHRISTIAN DOCTRINE.

[Read before the American Institute of Christian Philosophy, August 13th, 1890.]

BY CHARLES F. DEEMS, D.D., LL.D.

A FEW things are supposed now to be scientifically settled. No inorganic matter has progeny. Every organism breeds and every organism produces after its kind. A vegetable does not produce an animal, nor an animal a vegetable. A vine does not produce thistles, nor an apple tree grapes. No monkey can be parent of a pig. It is possible by careful cross-breeding to produce a variety of pigeons, but the laws of species seem to be unchangeably fixed. Mr. Etheridge, perhaps as well informed a scientist as is now living, having charge of the British Museum, which has the amplest collection in the world, asserts that there is no evidence in all that vast collection of any transmutation of species. Then, probably, there is no such evidence anywhere.

The beneficence of this arrangement is apparent to any understanding. If there were no reign by law, no woman would know whether her coming child was to be a kitten, a puppy, or a human babe.

Not only does every animal produce after its kind, but it also transmits its physical characteristics to its offspring. When we come into the circle of animals which are human by reason of having intellect and conscience and conscious personality, it has been found that the child usually inherits the physical, the intellectual and the moral traits of its parents. As these come from two persons, the characteristics of the one modify the characteristics of the other. And then there are certain things in the environment which also modify the physical, intellectual and moral traits inherited from the parent. As a rule a man is the sum total of the characteristics of all his ancestors, modified by environment at every stage of transmission.

There is what may be called Initial Heredity. At the moment of its begetting, a child's parents, one or both, may be in some physical, intellectual, moral or spiritual condition quite out of the line of their ordinary character and of that of their ancestors, and this may so affect the child as to be the beginning of a trait which may be transmitted. In studying any particular case, if there seem to come a phenomenon which contradicts the rule of transmission, it may be accounted for by this doctrine of Initial Heredity. The beginning was occult. The parents themselves may not have been conscious of it. No man can have taken observation of it; but still each man must be conscious of the possibility of its occurrence; and if it were supposed never to occur, then there would be a stream of transmission always of exactly the same breadth and depth and character, and this we know is not true in point of fact.

There is also what has been called Reversional Heredity, as in cases where physical, intellectual and moral characteristics have leaped one generation. An insane man may have a child of very good understanding, or a child of decided genius, while the grandchild, by that very son, may be insane. This "atavism," as it is called, is very far from being rare in human society. It is necessary not only to know who were a man's parents, but also who were his grandparents and their grandparents.

It follows that in the constitution of nature men suffer for the sin of their ancestors; it may be of fathers or grandfathers, or of those very remote. The child comes into the world with the

tendency of his family stream and the momentum acquired by its run through previous centuries. All this often gives a melancholy coloring to the varied forms of human society. It is piteous to see little children born in the slums with an ancestry of guilt and filth and all downward tendency. It is hard for them. But, with tenderest regard for the individual case, what thoughtful person would have it otherwise? Would you, when you remember that if the law of transmission did not prevail, a man who cultivated himself would do so simply for himself and for his immediate generation, with no ability to send the blessedness down to future generations? For we must remember that this power of transmission does not reside alone in characteristics which are evil, but that it is equally potent and more persistent in characteristics which are good and beneficent.

Erasmus Darwin, in his "Botanical Garden" (1781), wrote: "It is remarkable that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, gradually increasing till the family becomes extinct." Mark that phrase, "even to the third generation."

One hundred years after (1886), Dr. Crothers of Hartford, in a paper on "Inebriety and Heredity," wrote: "In these cases there seems to be in certain families a regular cycle of degenerative diseases. Thus in one generation great eccentricity, genius and a high order of emotional development. . . . In the next generation, inebriate, feeble-minded or idiot. In the third generation, paupers, criminals, tramps, epileptics, idiots, insane, consumptives and inebriates. *In the fourth generation they die out* or may swing back to great geniuses, pioneers and heroes, or leaders of extreme movements."

The result of the observation of violent viciousness made by these scientific men is in accord with the first statement in the second commandment of the decalogue, in which Jehovah is represented as "visiting the sins of the fathers upon the children unto the third and fourth [generation] of them that hate [Him] and showing mercy unto thousands [of generations] of them that love [Him] and keep [His] commandments."

Outbreaking sin destroys a family in a few generations, but

good character nourished by continual intermixture of good blood never exhausts itself, but shows the probability of perpetuating itself through thousands of generations. Good is stronger than evil, says science; so say the Bible writers.

If the law were suddenly reversed, there could be no calculation whatever in the production of either brute animals or human animals as to their characteristics. Now, we know that there is something in blood. Now, we inquire, even in regard to a horse, what kind of animal was its dam and what its sire. Now, we have the stimulus of building up families in nobility of character. But if this law were suspended, all *that* would be at an end, and that which is the most important process in all nature, namely, the production of human children, would be left wholly to chance.

It is interesting and important to inquire what relation scientific teachings in regard to heredity have to the teachings of what Christians believe to be the revealed Word of God in regard to sin and salvation. The longer men pursue science and the more genuinely scientific they become, the more they discover that if anything seems to be scientific, and is not in accord with true religion, it cannot be accepted as scientific, but must be held for examination. The result of scientific studies in this department explains a number of hitherto obscure passages in the Bible, and the doctrine of heredity is now found to have been in the sacred Scriptures as it was in nature, although it has required all these centuries to be discovered in both. In the first book of Genesis, in the Ten Commandments, in the Psalms, in the Prophets, in the words of Jesus, in the apostolic writings, these doctrines of heredity may now be clearly discerned. We might have reached them without the Bible. There is much in the Bible which is not essentially a distinct revelation from God, because some things written therein could have been discovered by unaided human intellect, and much was already known when the Bible was written. The chief value of the Holy Scripture to us as a revelation from God lies in that which could not otherwise have been discovered, and which it reveals.

For instance when we look upon so much evil in the world that is hereditary, it has a tendency to make us pessimistic. When each man looks at the evil tendency of his own nature he

is apt to say, "There is no use for me to try to be moral, decent and good; this old blood that I inherited from my ancestors, without my will or consent, makes me a born and a perpetual scoundrel." It is at this point that the revelation of the Holy Scripture comes with its important and sustaining influence. It teaches us that a man is not responsible for inheriting evil tendency; he had nothing to do with that. It teaches that no man is held morally responsible for any sins of any of his ancestors. In Ezekiel xviii. it is explicitly taught, "The soul that sinneth, *it* shall die." For no matter what may have been a man's ancestry, if he has walked in the statutes and has kept the judgments of the Lord God to deal truly, that man is just and he shall surely live. If that man by reason of an unfortunate marriage shall beget a son that is a robber or a shedder of blood, or a committer of other abominations, that son shall surely die; he shall not be saved by reason of the piety of his father. Now, if that bad man's son, the grandson of the good man, see all his father's sins which he hath done, and consider and do not such like, but fight against his proclivities, he shall not die for the iniquity of his father; he shall surely live.

Another thing follows: no man can release himself from responsibility because he inherits evil proclivities. Once I had a parishioner who was a man learned in the Scriptures and one of the most instructive lay-speakers in devotional meetings I have ever heard. He was related to a family of distinguished theologians. Weeks before I had alluded in a sermon to some phase of transmitted characteristics, when I met him on the street, staggering, maudlin, slabbering, his beard and clothes soiled. He came up to me affectionately, put his hand upon my shoulder and said, "Doctor, this is a case of atavism. You think I'm drunk: it's my grandfather. The old fellow used often to get on a tear; he's on a tear to-day and I can't help it; but"—for he probably saw the solicitude in my eyes—"I'm all right. Don't be anxious, dear old Pastor, I'm one of the elect; but I can't help that old grand-daddy's spree." Now here was a man of decided mental power, actually befooling his own intellect in regard to so important a matter as his moral responsibility. While not responsible for my tendencies, and certainly not for

the original sin which made the initial of the heredity, I am responsible before God to use all my power in fighting against that tendency and in doing right even with a nature set to wrong.

Moreover, the teaching of sacred Scripture is that, commencing the race of life handicapped by an inherited evil tendency, if I put forth my powers so as to carry my load and win the race, my virtue will be all the greater and my glory will be magnified. It is a very easy thing for those who have come of a long line of godly ancestors to go on in even ways of innocence and of virtue; but it is a terrible struggle for those who do good constantly against a powerful tendency to evil. The former need only float; they are going down stream; but the latter will often be the strong swimmer in his agony, making his way against a powerful and adverse tendency.

Still further, these facts go to strengthen the belief in what is called a supernatural religion. As the blood of the world was at the coming of Jesus it would have been impossible for the race to purify the strain and so bring itself back to original goodness. It was down too low and laden too heavily to climb back to the original elevation. Help must have come *from without*. If it had not come, so rapid was the deterioration nineteen hundred years ago, that long before this date the last carcasses of the ruined race would have festered in some lonely field. The condition of the world to-day, as examined in front of the laws of heredity and the facts of history, shows that some powerful influence from without must have been acting on our humanity.

The Christian thinker has no difficulty with the law of heredity. He believes in God as the Father Almighty, and as the maker of heaven and of earth, which means that he believes that the universal scheme was projected and created and is now sustained by Almighty Love. So, whether he can see it or not, the Christian believes that the outcome of every process, long or short, must be for the general good. He believes that there can be no better way, for if there had been another way which was better, it would have been adopted by the almighty and infinitely good Father. So he says to himself, "Here and there may come passages of difficulty, utterly incomprehensible and

inscrutable; but the method is true and the final outcome will be good." His faith sustains him amid all the difficulties that occur in practical heredity.

Even an atheist, who is a scientific man, has perceived what is utterly unaccountable on the theory of chance, namely, that every process in nature has a beneficent trend, and so far as can be perceived will have a beneficent outcome. He has seen also that almost every process has its dark side, or its passage of incompleteness, some hitches, so to speak, in the working of the gear of the machinery. He cannot believe that there was any good *intended*, because he does not believe that there was any one to intend anything; but he cannot fail to perceive that there is a development working itself or worked by some impersonal power outside of itself, which has a direction toward the best final results. He must believe that the same is true in regard to the law of heredity, and believing it so, he brings unintentionally the results of all his scientific researches to buttress the faith of the Christian in the goodness of the Almighty Father.

When a scientific man sees a bad stream of blood running through a family, he naturally sets himself to solve the question of any possible remedy or alleviation. He would go about it as cold-bloodedly as he would about making cross-breeds of horses or other animals. He says to a man whose family have been drunkards through a number of successive generations: "When you marry you must find for a wife a woman who has not this addiction, and who comes from a family in which there has been no person suffering from dipsomania through as many generations as can be known. If you should marry a woman who is also a drunkard you would intensify the trait and increase the probability of its transmission. But if you can find a woman clean of this trait, and have children, there may be some mitigation of the evil, and if your son can find a similar mate, and this can be carried on through the generations, the trait may be largely, if not entirely, eliminated." This is supposed to be the scientific method, and the only one so far as I know yet proposed on scientific grounds.

The Christian religion presents Jesus of Nazareth as its founder and object of worship. He is set forth as the world's

Saviour, and He may be so considered in several ways. He is represented as the Son of the Holy Ghost and a holy Virgin. By supernatural interposition the factor in the stream of life in which He appeared, so far as the father's side was concerned, was entirely cut off, and the power of the purity of the Holy Ghost of God was put into the nature of this Man. On His mother's side He inherited as pure a human nature as can be conceived. She was an unstained virgin to the core of her soul, but she was a woman, and she came in a line in which and at some distance from her there were many very bad men and bad women, as well as many good men and women who had occasionally lapsed into grievous sin. Slight as was the taint in her, nevertheless her blood was human, and even the child begotten by the Holy Ghost felt in His body now and then such evidences of transmitted evil tendencies that on the testimony of the Holy Ghost Himself, as Christians believe, this Saviour of mankind was "tempted in all points like as we are, yet without sin."

Now, this Christian doctrine coincides with the teaching of physical science in going to show that in this present condition of affairs a man may be brought to sinlessness without coming into a state in which he cannot be tempted, and without coming therefore into a state of impeccability. So far forth then as Jesus is our exemplar, He must be the standard toward which every man, loaded with whatever inherited tendency, must put forth every possible effort of his nature to advance—in hope ultimately to attain. If there were no more in the Christian religion than that, the ideal of Jesus, as a stimulus to resistance to evil tendencies, would be invaluable to the world.

But the Christian doctrine seems to set forth something more. An implicit faith and an unfaltering trust in this Holy One, this Jesus, brings an injection of new spiritual blood, so to speak, into the spiritual nature of man; just as by operations, carried on scientifically, the physical blood of younger people has in modern times been injected into the bodily veins of people who were older. Upon receiving Jesus as their Saviour, the sons of whatever bad men acquire power to become the sons of God. If any one man acquires this power and uses it, thus really becoming a son of God, then there is in some measure a transmis-

sion of this blood. Such a man marrying a woman who also by the same process has become a daughter of God, gives to the child born of them both a comparative freedom from the stress and pressure of what was inherited from ancestry previous to the beginning of this new life. If such a process were continued, it is easy to perceive on scientific principles how Jesus of Nazareth, who lived and died a celibate, should have a spreading spiritual posterity which might in process of time largely push out the inherited evil which now curses human nature. Toward that end the frequent and remarkable use of the word "inherit" in the Christian Scriptures seems to point.

Still further, the doctrine of heredity shows all men removed from perfect physical health. There is no one who has not some inherited physical insanity however slight, and perhaps some inherited intellectual insanity however slight. This makes it probable that there is no one who has not some moral or spiritual defect, however near perfection he may seem to be. This illustrates a Christian doctrine sometimes called "total depravity."

That phrase itself is not found in the Scripture, but a certain form of the thought is. The idea of depravity is applied to all individuals of the race collectively, not to any one individual separately. "Total depravity" means that the whole race is depraved; not that every man, or any man, is wholly depraved.

As in the human body when every particle is totally depraved, animal life expires, so in the spirit when every faculty is so totally depraved that not a single healthy function can be discharged, the life would depart from the spirit. So long as a man is alive and conscious there is something in him not utterly depraved. "The soul that sinneth it shall die."

That there is something in each individual not so depraved is assured in the Jewish and Christian Scripture by every command which appeals to the ethical element in man and by every offer made to him of spiritual salvation, by which the Scriptures mean the elimination of the sin-taint, never the man's safety while he has the sin-taint.

This seems to be the relation of the scientific doctrine of heredity to the Christian doctrine of sin and salvation in the

sacred Scriptures. A few practical lessons may be of value.

First, there should be an increased study of the responsibility of parentage and an increased insistence thereupon. From the time a child is born, his education should be shaped with reference to that. Children should not be allowed to drift. Morbid and irrational modesty upon this subject should be put aside. As soon as it is practicable, children should be made to know what parentage is and the responsibility of it, the father teaching the son and the mother the daughter. The most powerful motive which can be brought to bear upon children, and young men, and young women, resides in the presentation of this scientific doctrine, connected with the moral teachings of the Bible in regard to human responsibility. There does not seem to be anything which could have such an influence, not only upon young people but upon married people, to induce them to keep themselves pure; pure in every sense of the word, as to their bodies, as to the meats which they eat, as to the beverages which they drink, as to all the habits which have effect upon the physiological condition. From the very beginning, children should be started to build themselves up high. Young people under the power of a faith in this combined scientific and Christian teaching, would be careful of their environments and associations. They would go into no promiscuous, unselect companies, like the free balls in our large cities. They would never dance with unknown partners. For they would be taught that contiguity often produces and generally promotes attachments which may lead to marriage, or to such sexual intercourse outside of marriage as produces offspring. Men would not be carried away by the excitement produced by a pretty face or handsome figure; but would select partners for life as men select partners for business, with a great end in view and the employment of the probable means of success. And women would never marry merely for a home, a settlement or a fortune. There does not appear to be any way of driving these evils from society, without the pressure of the high and moral influence gendered by the combination of scientific and moral reasons.

Secondly, society has always claimed a right to interfere

with sins which produce physical depravity. Men cannot be made good by law; but they may be kept from doing evil by restraint. Every bawdy-house, opium-joint, and grog-shop in the land is preparing men and women to be bad fathers and mothers. Plainly no man is fit to be a father who deteriorates himself by his lewdness, or intoxicates [that is, poisons] himself by his beverages. All kinds of houses of ill-fame have simply in view the making of money, and therefore do not stop for such a consideration as this. But the State has a right not simply to look at the present condition of its citizenry; but also to consider the future state of the whole commonwealth.

It will thus be seen that the outcome of a thorough reception of the scientific and biblical views presented above would lead to both moral suasion and legal enactment for the suppression of the evils which come by reason of man's wilfulness under the operation of a law which was originally intended for the transmission of any goodness which might come into the race down through all the generations thereof.*

MONTHLY MEETING.

BY THE SECRETARY.

December, 1890.—The regular monthly meeting of the Institute was in Hamilton Hall, Columbia College, at 8 P.M., the president being in the chair. Rev. John Donaldson, of Brooklyn, conducted the devotional exercises. The minutes of the last meeting were read and approved.

Mrs. Elizabeth N. Reed, of Chicago, Ill., read a paper on "The Life and Teachings of Krishna." The discussion which followed was participated in by Rev. Dr. Frank F. Ellinwood, of New York, Mr. Stephen N. Wilder, President Deems, and Prof. Daniel S. Martin.

On motion by Dr. Jesse W. Brooks, seconded by Dr. Ellinwood, it was

Resolved, That we present the thanks of the Institute to Mrs.

* Originally published in *The Homiletic Review*.

Reed for her admirable paper, and that a copy be requested for publication in **CHRISTIAN THOUGHT**.

On motion adjourned.

CHARLES M. DAVIS, *Sec'y*.

January, 1891.—The Institute held its monthly meeting at Hamilton Hall, Columbia College, at 8 P.M. In the absence of the president and vice-president, Secretary Davis presided. The devotional exercises were conducted by the Rev. Dr. Josiah Strong of New York. The minutes of the last meeting were read and approved. The secretary announced the following names of new members: Bradford P. Raymond, President Wesleyan University, Middletown, Conn.; Rev. S. Tipple, Ph.D., New York city; Martha C. Holmes, M.D., New York city; James W. Bashford, A.B., B.D., D.D., Ph.D., president Ohio Seminary, Delaware, Ohio; Jesse B. Thomas, D.D., Professor Newton Theological Seminary, Newton Centre, Mass.; Joseph Anderson, S.T.D., Waterbury, Conn.; William Higgs, McDonough, N. Y.; William J. Hiss, A.M., New York city; Archibald C. Shenstone, Brooklyn, N. Y.; Mrs. James R. Chilton, New York city; Rev. John B. Devins, New York city.

The corresponding secretary read the following report of a meeting of the Board of Trustees:

The Board of Trustees of the American Institute of Christian Philosophy met on Monday, December 22d, in the office of Mr. Cornelius Vanderbilt. There were present the following trustees: Mr. Robert L. Crawford, Mr. James Talcott, Mr. William P. St. John, Mr. Cornelius Vanderbilt, Mr. Marion J. Verdery, and Mr. William Harmon Brown, treasurer. The Rev. Dr. Chas. F. Deems, president of the Institute; Archdeacon Alexander Mackay-Smith, vice-president, and the Rev. John B. Devins, corresponding secretary, met with the trustees.

Mr. Vanderbilt explained the importance of having a permanent endowment fund for the Institute, and related the steps by which Dr. Deems had secured what was in hand. A few hundred dollars had been raised. This had been invested and additions made to it from time to time until \$2,000 had accumulated. Some time ago an effort was made to raise \$10,000 additional. Dr. Deems had sent him \$5,000, given by fifty friends, and he

had added to it an equal amount, making \$12,013.27. He had sold bonds in which the original \$2,000 had been invested, and had invested the whole amount, so that now the Institute has a Permanent Fund of \$15,000 bearing interest at 4 per cent.

Mr. Vanderbilt presented the following report, which was approved:

ENDOWMENT FUND OF THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY IN ACCOUNT WITH CORNELIUS VANDERBILT, TREASURER.

1890, May 1.	In possession of treasurer, \$2,000 Chicago & Northwestern Railway Extension 4 per cent. Bonds.....	
1890, Dec. 20.	To \$15,000 Chesapeake & Ohio First Con. Mtg. R. A. 4 per cent. Bonds of 1989 at 81.....	\$12,150 00
	To balance.....	13 27
		\$12,163 27
1890, Dec. 20.	In possession of treasurer, \$15,000 Chesapeake & Ohio First Con. Mtg. R. A. 4 per cent. Bonds of 1989, int. January and July.	
1890, May 1.	By balance.....	\$ 164 90
Aug. 6.	By int. on \$2,000 C. & N. W. Extension 4 per cent. Bonds.....	40 00
1890, Nov. 5.	By subscriptions received through Dr. Deems, viz.:	
	Hon. T. F. Bayard, Del.....	100 00
	Hon. Edward Cooper, N. Y.....	100 00
	Hon. John G. Fair, Cal.....	100 00
	Mr. Franklin Burdge, N. Y.....	100 00
	Mr. J. A. Bostwick, N. Y.....	100 00
	Mr. R. C. Shannon, New York	100 00
	Mr. G. W. Williams, S. C.....	100 00
	Mr. W. P. St. John, N. Y.	100 00
	Dr. J. H. Parker, N. Y.....	100 00
	Rev. Dr. Drury, N. Y.....	100 00
	Mr. J. C. Havemeyer, N. Y.....	100 00
	Dr. J. C. Jackson, Dansville, N. Y.....	100 00
	Dr. J. H. Jackson, Dansville, N. Y.....	100 00
	Dr. D. H. Gregory, Dansville, N. Y.....	100 00
	Mr. W. Alberti, N. Y.....	100 00
	Mr. C. R. Otis, Yonkers, N. Y.....	100 00
	Mr. Richard Grant, N. Y.....	100 00
	Mr. L. W. Serrell, N. J.....	100 00
	Gen. O. O. Howard, N. Y.....	100 00
	Rev. Dr. Yerkes, Ky.....	100 00
	Mr. E. T. Mockridge, Pa.....	100 00

MONTHLY MEETINGS.

319

Rev. Dr. Otts, Ala.....	100 00
Mr. O. H. Keep, N. Y.....	100 00
Mr. James McGee, N. Y.....	100 00
Mr. Reuben Ross, New York.....	100 00
	\$2,500 00
1890, Nov. 25. By subscriptions received through Dr. Deems, viz.:	
Mr. S. Barton, N. Y.....	\$100 00
Mrs. C. C. Bishop, N. J.....	100 00
Mr. C. L. Colby, N. Y.....	100 00
Dr. A. L. Turner, Fla.....	100 00
Mrs. Dr. A. L. Turner, Fla.....	100 00
Hon. D. A. Boody, N. Y.....	100 00
Mr. J. McCreery, N. Y.....	100 00
Mr. T. H. Price, N. Y.....	100 00
Mr. F. Billings (deceased), N. Y.....	100 00
Rev. D. S. Dodge, N. Y.....	100 00
	\$1,000 00
1860, Dec. 5. By subscriptions received through Dr. Deems, viz.:	
Mr. W. S. Witham, Ala.....	\$100 00
Miss Mary Greene, R. I.....	100 00
Mr. J. C. Pitcher, N. Y.....	100 00
Rev. Dr. H. M. Sanders, N. Y.....	100 00
Mr. D. O. Mills, N. Y.....	100 00
Mr. E. Johnson, N. Y.....	100 00
Mr. T. V. A. Trotter, N. Y.....	100 00
Mr. J. J. Little, N. Y.....	100 00
Rev. Dr. A. Mackay-Smith, N. Y.....	100 00
Rev. D. W. F. Watkins, Pa.....	100 00
Mr. E. Batchelor, Pa.....	100 00
Mr. W. H. H. Moore, N. Y.....	100 00
Mr. W. A. Opdyke, N. Y.....	100 00
Mr. J. Wann, Minn.....	100 00
Mr. T. Warman, N. J.....	100 00
	\$1,500 00
1890, Dec. 20. By subscription of Mr. C. Vanderbilt.....	5,000 00
By sale of \$2,000 C. & N. W. 4 per cent. bonds, 96½....	1,930 00
By interest on cash balance to date, 5 per cent.....	28 37
	\$12,163 27
Dec. 20. By balance.....	13 27
Dec. 22. Paid \$13.27 to Mr. William Harmon Brown, treasurer, as per resolution Board of Trustees held this day.	

C. VANDERBILT, *Treasurer*.

A resolution of thanks was extended to Mr. Vanderbilt and

to Dr. Deems for their work in securing this endowment. It was announced that the only indebtedness upon the Institute was \$1,053.74, all of which was due Dr. Deems for running expenses.

A resolution offered by Archdeacon Mackay-Smith and seconded by Mr. Vanderbilt was approved, providing that Dr. Deems should be reimbursed from the General Fund.

The following resolution was offered by Mr. St. John, seconded by Mr. Verdery.

Resolved, That Mr. Cornelius Vanderbilt, treasurer of the Endowment Fund, be requested to pay the cash balance of \$13.27 to Mr. William Harmon Brown, treasurer, and to pay hereafter the income of the Endowment Fund to the treasurer of the Institute as it becomes due.

It was stated that exception had been taken to the name of the organization, "The American Institute of Christian Philosophy," some friends preferring that the title should be "The Christian Institute of Philosophy." The subject was referred to the Executive Committee with power.

After the presentation of this report the regular paper of the evening was by the Rev. George L. Thompson, of Bridgeport, Conn. His subject was, "The Religious Future of Our Country." The Rev. Dr. Josiah Strong, general secretary of the Evangelical Alliance, and the author of "Our Country," also spoke on the subject, and gave some interesting statistics in the line of the paper.

On motion of Mr. Lemuel W. Serrell, seconded by Mr. Devins, it was

Resolved, That the thanks of the Institute are due and are hereby rendered to the Rev. George L. Thompson for his timely paper, and that a copy be requested for publication in CHRISTIAN THOUGHT.

On motion, adjourned.

CHRISTIAN THOUGHT.

SCIENTIFIC CONCEPTIONS OF A SPIRITUAL WORLD.

[Delivered before the American Institute of Christian Philosophy, August 11th, 1890.]

BY PROF. DANIEL S. MARTIN, NEW YORK CITY.

THE general idea in regard to science is, that it has its beginning and end in the realm of the senses, deals only with sensible phenomena and their relations with each other, and can know nothing and lead to nothing beyond. Of a spiritual world,—of any world unseen, unheard, unfelt by the bodily organs,—science, we are told, can take no cognizance and form no conception. Some hold that the scientific presumption is all against the possibility of any such world or any such mode of existence. This is strict materialism. Others, more cautious and philosophical, but no less positive in their views, claim that as no knowledge is directly attainable by the methods of science, in regard to spiritual existences, no opinion can be reached or held. It may be or it may not, they say, that there are other beings in the universe than ourselves, other modes of life and activity than our own, other states of being in store for us hereafter. In regard to things like these, no knowledge is possible, and hence no care or thought worth while. This is agnosticism. In either case, however, the great moral sanctions and principles that should rule,—and that do rule,—in human society and human history and human destiny, are undermined and swept away.

It becomes, therefore, a matter of grave concern, to see whether this doctrine be true or not, that science can learn nothing as to the existence of a spiritual world.

Of course, from its very nature, a spiritual world differs wide-

ly from the material world with which our senses are familiar. It represents a phase of being, a grade of development, a *modus vivendi*, remote from the conditions of our present environment. So far, therefore, it is difficult of conception by our present faculties. But this is no argument against its reality. How far can a native of a tropical island conceive the life of the Eskimo?—or, to take a better, because a more parallel, example,—how much can a savage conceive of the conditions and activities of an advanced and complex civilization? Even so it is with the spiritual world to us in our present state of being. And yet, though it be difficult, it is not impossible,—in the latter case any more than in those before cited,—to gain some definite and important ideas. Those ideas will be imperfect and inadequate indeed, but sufficient for great purposes: we can apprehend, though we cannot comprehend, much of the spiritual world.

But here let it be noted,—to recur to our former illustration,—that the tropical islander must first learn of the existence of the polar zones,—with their almost inconceivable marvels of treeless and flowerless wastes of snow, of iceberg and floe and glacier, of aurora borealis and midnight sun,—from some one who has seen them or known of them. The savage must hear about the far-off wonders of a civilized society, from the missionary or the traveller. And the narrator would of necessity begin and continue his explanations of the strange and unknown things of which he tells, by using such illustrations as he could find, in the life and experience of his rude auditors, as a point of departure from which to advance to ideas that he could not otherwise describe at all. So it is precisely in regard to the spiritual world. All that is definitely known to us is given in the first place by revelation from God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And" (there is no other way to learn anything of them, for) "no man hath ascended up into heaven, save he that came down from heaven, even the Son of Man which is in heaven."

But while this is the case, yet it is also true that the things so made known, however they may transcend our experiences or our powers, may and must be acceptable to our reason and fall into line with our lower and more familiar modes of thought. It is here that I desire to enlarge in this address, and to indicate some of the ways in which the spiritual world, as revealed in the Scripture, corresponds with what science has to tell of the familiar world about us.

The tendency of physical science, which rests so largely on observation and experiment, has been, and still is, very strongly toward an exaltation of these methods, and of the senses in general, as the sources and tests of truth. This tendency has led many to assert, and many to believe, that only as we can see and hear and touch, can we attain to reality of knowledge or confidence of thought. The air of our day is full of this doctrine: it is proclaimed from the lecture-platform; it is reiterated in magazines and reviews; it is echoed in the daily converse of business and society. From the common proverb that "seeing is believing," it is heard and read through all departments of modern life, up to the familiar lines of England's great laureate, in which even he so far yields to the common current of the world's thought as to say :

" We know but half ; we cannot know ;
For knowledge is of things we see."

And so science tends to become materialistic, and to lose her grasp on the great enduring and underlying truths that alone give meaning and unity and glory to the outward realm of the senses. This is a danger that many of the best men have felt and feared. It is real ; it is serious ; and yet it is needless, after all. It arises only from a false and narrow idea of what science really is, and seeks, and does : and my object in this lecture is to show, if I can, *how* false and narrow this conception is, and how needless the danger if the subject be rightly understood ;—nay, that in a larger and broader view, science does take hold on the unseen, and reach out into realms of thought lying far beyond all that eye or ear or hand can hope to attain or even to approach.

So, in speaking of science and the spiritual world, I shall

seek to point out the relations of our human knowledge, derived as it is largely from the senses, to the great universe of being that the senses cannot reveal.

Perhaps my idea would be better conveyed by a title such as "The World of Science and the World beyond Science," or "The Relations of Science to the Invisible World."

I propose to take up three principal aspects of this topic, and to show that, notwithstanding all that is said about science as resting on the senses and being limited in its scope to sensible phenomena, it is nevertheless true that,—

I. All science involves, and rests upon, a body of conceptions purely insensible and immaterial.

II. Science reveals much, and implies much more, as to the actual existence of a world of phenomena constantly around us, of which our present sense-faculties give no intimation or evidence.

III. Science discloses to us processes and powers at work in the universe in the past, that may well be expected to yield, in other places and periods, results surpassing the reach of our highest existing conceptions.

By the term science, as will have been already seen, I mean that careful and classified study of the facts and phenomena of the outward universe, which is ordinarily designated by that word. Not that I would deny the use of this name to mental, moral, or social philosophy; but I simply use the term in its ordinary and limited application to the study of nature as distinguished from the study of mind.

The science of the ancient world was to a great extent pure speculation, and hence it was no science at all. Since the time of Bacon, the new method of minute and careful observation and comparison of facts has been employed,—with what results, the wonderful advances of knowledge and of arts in the last two centuries may testify. This is the inductive philosophy,—which studies natural phenomena in patient detail, and finally, as a result of this process, obtains the laws and principles of their action. But while all this minute inquiry and observation is so essential as a method and a means, it is on the other hand neither

the beginning nor the end, neither the starting-point nor the goal, of science. Here is the great error into which so many workers and thinkers in this department have fallen,—the error of mistaking the means for the end,—the mere tools and scaffolding for the great temple of truth.

I have said that all science rests upon and involves a body of conceptions purely insensible and immaterial. This is not the doctrine of the average magazine article or the popular platform lecturer ;—not at all. On the contrary, from these sources we are apt to get the impression that nothing can be known, nothing is scientific, nothing is worthy of confidence, that cannot be seen, heard, measured or weighed. But this is a fallacy that would cut the very ground from under the feet of science, and leave it neither foundation nor connection. On the other hand, it is easy to show that whatever gives unity or stability to science at all has its seat and its origin in the realm of the unseen, and must be accepted by the mind, and not by the senses, in order that the latter may be used to any purpose or with any certainty. So far, then, from saying, with the common proverb, that “seeing is believing,” we may lay it down as a great fundamental principle in the material as well as in the spiritual world, that faith comes before sight. The words of our Saviour to the astonished and delighted Nathaniel have a wider scope in the realm of thought than we have been wont to give them. “Because I said, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.” Not only to the spiritual, but to the intellectual faculty, is the message ever repeated, in its divinely appointed order: “Believest thou? Thou shalt see.” “Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?”

I might spend the entire time of this lecture in discussing and illustrating this most important and fundamental truth for a right understanding of science. But all that is possible is to give a few illustrations from the theory, and from the history, of science.

There are certain preliminary conceptions involved and assumed, in any prosecution of inquiry into the facts of the external world. First among these is the belief in the constancy

and universality of what we term the "laws of nature." This idea, expressed in the general formula that like causes under like conditions will produce like results, lies at the basis of all scientific reasoning, and is the one great safeguard against a hopeless confusion of marvel and of chance. Indeed, we may go farther, and say that not only all science, but all the practical life of mankind, is adjusted upon this belief. Yet this is not so much a mere inference from frequent observation, as a necessary dictum of our minds ; and we follow it fearlessly and unceasingly into regions far beyond the scope of experience and observation, into limitless depths of time and space. "The reign of law ;" this is the latest and largest conception of modern science ; but the idea itself is one of the most abstract and intellectual kind.

Again, the whole department of mathematical science is one of pure abstraction ; and the same is true in very much of applied mathematics as well. Take the very first definitions of geometry, a point, a line, a plane. Here we are made to deal at once with conceptions not only ideal, but unreal, and incapable of real existence at all ;—position without magnitude, length without breadth or thickness, etc. No man has ever seen a circle or a triangle ; he may have seen rude attempts to represent them to the eye ; he may have seen circular or triangular objects ; but these are mere outward approximations to a purely abstract mental conception, which is utterly and forever beyond our senses. The same is true of the pendulum or the stretched cord, in physics, and in a host of similar definitions. A cone is described as the solid generated by the revolution of a right-angled triangle about one of its shorter sides as an axis. Every one of the essential words here employed represents an insensible and theoretical conception.

I believe that there are some of late who, recognizing that such is the character of mathematics, would exclude that great department from the ranks of science proper, as not being sufficiently of the senses to be embraced therein. But the world will not accept such a doctrine, and could not if it would.

Yet, waiving this argument even, and leaving mathematical science aside, let us follow the sense-philosopher into his own

domains ; there too we shall find him equally helpless and equally inconsistent. He will have very much to say about gravitation and inertia, about the persistence and the correlation of forces, about kinetic and potential energy, and the like ; or in other departments, he will discourse elaborately on heredity and environment, on natural selection and survival of the fittest, on specialization of functions and differentiation of parts, and on the laws and methods of evolution in general. All this is his stock-in-trade, his law and gospel, his beginning and end of advanced science. We do not at all dispute or deny these things ; but we do insist that each and every one of them is a thoroughly and absolutely insensible conception,—and is no more given or grasped by the eye, or the ear, or the hand, than the ancient fancy of the music of the spheres.

But this is not all : we may press the inquiry further yet, and passing from all these wide aspects of natural processes and laws, come down to the explanation of particulars and details. The scientist who urges upon the world the use and training of the sense-perceptions as the alpha and omega of science, can go not a step in his investigation without discoursing of molecules and atoms ; of bonds and valencies ; of compound radicals and homologous series ; of atomic collisions and centers of force ; of disease-germs and physiological units, and a host of other things of similar character, all of them unseen and unfelt by the bodily organs, and known or believed in only through the mind. Truly the scientist, as much as the Christian, walks by faith and not by sight. He lives in an unseen world of laws and powers and existences, of which those untrained to scientific thought are wholly unaware. And it is by these conceptions that science is made a great connected system, and a living, fruitful, advancing power in the world, rather than a mere heterogeneous jumble of barren facts and unprofitable fancies.

Enough has been said, perhaps,—though I might illustrate at far more length,—to show that in its very methods and principles, science rests upon and involves the invisible and insensible world. Turning now, briefly, to the history of scientific discovery and advance, I desire to point out the fact that nearly all great scientific achievements have been made by men who worked

under the inspiration of ideas as yet unseen and unrealized,—in a word, by men of faith. A most remarkable example of this fact is found in the case of Columbus. Accepting the belief that the earth was a globe, he saw that a westward voyager must of necessity, in time, reach the shores of the Orient. Here, indeed, his faith was “the substance of things hoped for, and the evidence of things not seen;” it proved itself by works; and it led him to the vision that he had been assured of long before. He had grasped a great principle of understanding and belief; and thus he knew where others were ignorant, he saw where others were blind. Through poverty and indifference and ridicule and opposition, he toiled to convince his contemporaries and to obtain the needed aid; as Irving so strikingly says, “Begging his way from court to court, offering to princes the discovery of a world.” Almost every great inventor and discoverer has shared in like experiences; he has been mocked at as an enthusiast and a visionary by the men of his generation, and has struggled long and hard to induce the world to recognize or even to hear the truth that to him was so clear and so convincing. In no spirit of parody, but of paraphrase, we may modify the words of the eleventh chapter of Hebrews, and call the roll of the world’s scientific heroes of faith, the men that have reached great results through belief in advance of sight.

By faith Columbus, when he had accepted the idea that the earth was round, sought to find a westward passage to India, and labored to secure help in his enterprise.

By faith he sailed for weeks into the unknown and dreaded Atlantic, seeking for the country that he was assured of to meet his forward gaze; and so, when he had patiently endured, he discovered a new world.

By faith Fulton conceived and constructed the steamboat, though ridiculed as a fool by the men of his day.

By faith Morse perfected the telegraph, though long and greatly hindered by the refusal of Congress to furnish means to test it, ere it was finally accomplished.

By faith Leverrier, believing that there must be a farther planet beyond the orbit of Uranus, calculated and predicted its position; and when the telescope was directed to the expected spot, there followed the discovery of Neptune.

And what shall I say more? For the time would fail me to tell of Watt, and of Stephenson, and of Goodyear, of Cyrus Field, and of Brunel, of Livingston also, and of Stanley, who through faith made great discoveries, laid Atlantic cables, constructed vast engineering works, explored dark continents, and conferred lasting benefits upon humanity.

All the history of scientific achievement, all the principles of scientific investigation, all the vast range of scientific order and law, are thus seen to be dependent upon ideas that are above and beyond the merely visible world. How narrow, then, and how defective and misleading, is the common glorification of the senses, as the only source and test for scientific truth! The senses have their part, and a most important one, in giving, as we may say, the "raw material" of science. Their part is like that borne by the miner and the quarryman in the erection of a magnificent edifice,—a part indispensable indeed, but the humblest and most rudimentary in kind. The marble and the gold brought forth by their patient toil are useless and valueless in themselves, though heaped together in endless profusion and confusion. The glory of the palace or the temple, towering into the air and shining from afar in the rising or the setting sun, belongs to the architect and the engineer, whose thought and study and foresight and skill can turn the rude materials of the earth into monuments of beauty and strength, for the highest purposes of civilization and culture.

So is it with the senses in science. It is theirs to give us facts and phenomena; but this is only the mining and quarrying for the great temple of truth. All that makes science a connected whole, and a mighty element of power and progress among men, is the work not of the senses, but of the mind; and we here perceive one great department of everlasting and indispensable connection between science and the spiritual world.

II. Passing now to my second main head, I desire to show that—as before stated—science reveals much, and implies much more, as to the existence of a world of phenomena constantly

around us, of which our present sense-faculties give no evidence or intimation.

The first tendency of scientific study has been largely, as we have seen, toward an exaltation of the senses to a place far beyond their proper claim or scope; and this idea has led to doubt or disbelief in the existence of any phenomena not revealed to us through these physical channels. In some very important respects, this result has been highly beneficial in ridding the world of a host of superstitions and crudities; but it may easily be carried too far, and tend to obscure other important truths, which we may not and should not lose from our thought. Again my appeal will be to science itself, for a testimony of its relations to the spiritual world.

Taking up only two branches of a single department—Physics—I shall refer first to the limitation of human faculties in the realm of acoustics and optics.

We know that the sensation of sound is produced by undulations, as they are termed,—waves or “progressive vibrations,”—passing through the air, or other media, and striking on the fibres of the auditory nerve. The laws of these vibrations are known with exactness: they consist of alternate condensations and rarefactions of the air; they are propagated spherically from the centre of disturbance; they proceed with known velocities according to the nature and the temperature of the medium; they are reflected and refracted according to familiar formulas; they produce in our ears the sensation of higher or lower notes according to the number that take place in a second of time. All these are the commonplaces of acoustics, easily and constantly verified by experiment and calculation.

Now, the human ear is affected with the sensation of sound by vibrations ranging between certain limits only,—not less than 16, nor more than 38,000 per second,—these numbers corresponding respectively to the lowest and the highest notes that the average ear can perceive. In other words, we are so constituted,—our hearing apparatus is of such a scale,—that only vibrations within these limits can give us the sensation of sound. Moreover, all ears are not, in this respect, exactly alike; the limit of audition is not quite the same in all persons, and

some can perceive sound clearly where to others all is silence. Let it be observed here with care that I am not speaking of general distinctness of hearing, nor of accuracy of musical discrimination. What I am referring to is *range* of sound,—the faculty of perceiving vibrations that give the extreme high and low notes. Most persons have observed, when listening to an organ at a concert or in a church, that as the notes run down very low in the scale, the quivering vibrations become sensible as such; and that a little lower still the sense of sound ceases entirely, and the vibrations are only felt,—either in the air itself or in solid bodies with which we are in contact. The reason of this is that they have become so slow,—so few in a second of time,—that they no longer impress the ear with the continuous sensation that we call sound, but are felt as separate waves or thrills by the general sense of touch. In this case the usual limit of hearing is about sixteen vibrations per second. From this point up, the human ear translates vibrations into sound through about eleven octaves, or a little more, to some 38,000 per second. Here the other or higher limit is reached; and when the vibrations exceed this number, we pass again into silence. This limit for the perception of high notes, as before said, varies somewhat in different persons; and very striking cases are recorded, in which powerful sounds of very high pitch are heard by one person, while all is stillness to another at his side.

Now, this being the case, it is evident that our auditory faculty is extremely limited; it gives us the sensation of sound for only a fraction of the vibrations that are constantly traversing the air about us. It is quite possible that many animals can hear where we are unable to, not so much by greater acuteness as by greater range. It would seem indeed as though the insect world had a sense of hearing pitched far higher than ours,—perhaps insensible to our lower notes, and recognizing sounds produced by vibrations far too rapid for human ears to perceive. This cannot be proved, of course, but it is certainly possible; and the high pitch of many insect sounds, and the mysterious way in which insects appear to communicate with one another, when we cannot detect the means or the process, would suggest that such is probably the case.

Now let us pursue this thought further, and see to what it will lead us. I said that about eleven octaves comprise the range of ordinary hearing, varying a little at its limits or boundaries. Beginning at sixteen per second, and doubling for each octave, the eleventh will be 32,768. The next octave on the scale would cover nearly as many vibrations (from 32,768 to 65,536) as our entire sense of audition now recognizes. Suppose, therefore, that the ear could cover twelve octaves instead of eleven. What a world of sounds, now unknown and unconceived, would start into consciousness to us, out of the realm of silence! The thought is overpowering, when we reflect on the hosts of vibrations that are ever throbbing through the surrounding air, and yet unheard by us from the limitation of our bodily senses. What unimaginable experiences lie close around us evermore, yet hidden from our perception in this life. As Prof. Josiah P. Cooke has so impressively said, when treating of subjects of this kind, the very air about us may be thrilling with the songs and hallelujahs of redeemed spirits, where all is silence to our human sense.

In this aspect, how science carries us over from the sensible into the insensible world! No strange process, no interference with the reign of law, no marvellous reversal of nature, is needed, to open to us at any moment realms of existence now all unconceived. Only a little extension of our present faculties, a little further range granted to our bodily ear, and angelic messages, prophetic voices, "unspeakable words, not lawful for a man to utter," could be heard by our human sense. So, when Revelation tells us of a world of beings all unheard and unperceived, but evermore about us, and of some rare instances in which, for great spiritual ends, it has been given to men to hear words and messages out of the realm of silence,—shall we deny or doubt it? It is beyond our usual experience, indeed; but it is perfectly conceivable, both as to the fact and the manner, and no more incredible in any wise than is the solidifying of water into ice to the native of a coral island in tropic seas.

But I must turn to the other department, optics, and show how the same reasoning holds good for the sense of sight. Here the medium of vibration is different, being the so-called luminif-

erous ether; but the laws and processes are largely the same as with sound-waves. The velocity of transit is inconceivably greater,—being over 190,000 miles per second instead of some 1,100 feet, the average velocity of sound in air,—and the rapidity of the vibrations themselves is correspondingly amazing. Here, again, we have a special organ adapted to translate these vibrations into the sense of light and vision. Here, also, we have modifications of the light-sense according to the number of vibrations that fall upon the eye in a second, corresponding to the terms “high” and “low” in the sound-sense; only here the modification is that of color. The red sensation is produced by the slowest, and the violet by the most rapid vibrations, the intervening colors of the spectrum being given by vibrations of intervening rates.

Now the actual number of light-waves per second has been long and carefully determined, at least approximately. The number corresponding to the extreme red is over four hundred millions of millions per second, and to the extreme violet, somewhat less than eight hundred millions of millions. These are the limits of sight; and let us note the important fact that the color-sense ranges through barely one octave, while the sound-sense covers eleven. That is, the number of undulations for the extreme violet is not quite double that for the extreme red. Relatively, therefore, the sense of sight has less than one-tenth the range covered by the sense of hearing; and all that is said of the limitation of our auditory powers may be affirmed with literally tenfold force in regard to the capacity for sight.

But how do we know that there are, indeed, vibrations ever passing through the ethereal medium above and below the range of vision? The answer might be quite sufficient, that there is every reason, on general grounds, to believe that it must be so, and no reason to think otherwise, any more than in the case of hearing. But we are not left to any such mere speculative probability. It is abundantly shown by repeated and familiar experiments, that the spectrum of sunlight, or any other white light, extends far beyond the limits of color and vision, as our eyes know them, at both the red and the violet end. Vibrations slower than those that affect the eye with the red-sensation,

manifest themselves as heat, while those more rapid than the extreme violet manifest themselves in chemical (or as it is termed in this case, actinic) phenomena. If a very sensitive thermometer be placed in the line of the spectrum, in the invisible part beyond the red end, it indicates the presence of heat,—for which cause this portion is termed the region of dark heat: while if a sheet of chemically prepared paper, such as photographers use for taking pictures from a negative plate, be placed in like manner in the invisible part of the spectrum beyond the violet, it darkens as it would in ordinary light; and thus, with apparatus of proper delicacy, may be prepared and preserved the actual photograph of a long reach of the spectrum beyond the end of the visible portion.

Here, again, we see the limitation of human sense. The eye recognizes as light and color only a single octave out of a host of vibrations of lower and higher velocities. The range of vision is very small, compared with the invisible world that lies without it on either side. The sensation of color fades out into blank darkness after passing over a very limited field between the two extremes of the spectrum. Once more we are led to inquire how it is with the senses of lower animals, and to imagine that very possibly in some of them the range of vision, as compared with ours, is less, or greater, or differently placed. But above all, we are made to feel that around and about us are invisible worlds of being, utterly hidden from our eyes, not through any essential difference in their mode of existence, but solely from the present limitations of our powers of sight. How close does this bring us to the spiritual world! Not some remote and unrelated and inconceivable state of being need we deem it; but a near and living reality, working and acting evermore around our path in life. How real do the Scriptural expressions become in the light of these conceptions! "We are made a spectacle to angels and to men"; "compassed about with a great cloud of witnesses"; "wrestling with principalities and powers, with the rulers of the darkness of this world," and the like. "The angel of the Lord encampeth round about them that fear Him and delivereth them"; "spirits ministering to the heirs of salvation"; and all the doctrine of angelic service and

guardianship of men, and of diabolic hate and temptation, are brought home to our daily walk and environment. If for one moment, in this very room, our eyes could be given an enlarged range of sensation, what inconceivable worlds of vision might open upon us, here and now! Again, the thought is overwhelming, and we turn from it, grand as it is, with a sense of relief and contentment in our present limited exercise of powers. It is well and wisely ordained for us, that we can recognize only the environment suited to our present capacity. The time is coming to each of us when that which we are wont to call "the veil of sense" shall drop from around us, and our enlarged faculties shall catch their first vision of the spiritual world.

" Not many years their rounds shall run,
Nor many mornings rise,—
Ere all its glories stand revealed
To our admiring eyes."

How definite and, in a sense, how *natural*, do the Scripture accounts thus begin to appear of prophetic vision and angelic apparition! The story of Elisha and his servant at the siege of Dothan, is one of the most striking of these, and one that doubtless all present will recall. The Syrian army has surrounded the town in the night, determined to capture the prophet. His servant, rising in the morning and going out, sees the apparently hopeless peril, and comes to his master in terror and distress. The prophet is calm and undisturbed, saying, "Fear not; they that are with us are more than they that be with them," and simply prays, "Lord, open his eyes, that he may see"; "and the Lord opened the eyes of the young man, and behold, the mountain was full of horses of fire and chariots of fire round about Elisha." All that was needed was, *to open his eyes*. What does that mean? How simple it becomes, if we conceive it as a brief extension of the visual faculty so as to take in the presence of beings of a higher and more refined form of material existence, whose structure and movements are incapable of recognition within the limits of our ordinary scale of perception.

So I might go on and illustrate over and over from the Scripture narratives, and show how perfectly conceivable and almost

natural they are, only on an advanced scale of our present human faculties. Indeed, the whole distinction between natural and supernatural, and even between physical and spiritual, seems in this view to change its character from a difference in kind to a difference in grade or degree. And this suggestion leads me to my third main head, which will be treated of directly.

Enough has been said, I trust, to make clear the fact that science reveals much and implies much more, as to the existence around us continually of a great invisible world,—invisible and inaudible only because our present sense-organs have not the range necessary to its perception. As Tyndall says: "If we . . . accept for a moment that notion . . . implied by the term *evolution*, we might fairly conclude that there are stores of visual impressions awaiting man far greater than those of which he is now in possession."

III. The third main head of this paper is that,—Science discloses to us powers and processes at work in the universe in the past that may well be expected to yield, in other times and places, results surpassing the reach of our highest existing conceptions.

As the last head may be spoken of as the limitation of human senses, so this one may be called the possibilities of material existence. I shall aim to show, as a matter of scientific fact, that material existences present themselves in several grades or stages, in each of which an advance is made upon any form or condition known, and hence conceivable, before; and then to point out the scientific analogy which would lead us to other possibilities of material existence, far wider and higher than any that our present faculties can conceive or understand.

Let us examine a collection of minerals,—one that is well selected and supplied for the illustration of crystallography. Let us study the wonderful laws of this last-named science;—its rigid mathematical principles; its marvellous outward diversity with real structural unity; its endless beauty of both theoretical and actual forms; its complexities and anomalies, of isomorphism and dimorphism, of hemitropes and pseudomorphs; and its wealth of beautiful results in gem and crystal. Here is

material for the study of a lifetime. How wonderful, how perfect, how rigorous, how varied, are the products of the crystallizing force! Here is beauty in many and striking aspects, alike for the mind and for the eye; beauty of color and light and brilliancy; beauty of outward and visible form; and beauty of abstract mathematical perfection of structure. It is a world in itself.

Let us suppose that this were all of all nature; that only minerals and crystals existed; that of all the kingdoms of life and organization nothing were known. A sentient being inhabiting a world of minerals,—could such a being be conceived,—would naturally imagine that this was the highest exhibition of the capacities of matter; and of any other forms of existence, he could have no experience and no idea. Certain laws, certain processes, certain products,—these he would know as existing around him; and of aught beyond or above these, he could know nothing.

The crystal has no life and no power; it grows by external accretion only; it has no faculty of selecting materials from the matter around it; it possesses no motion, no locomotion; no sensation, no intelligence; no generation, no posterity. It forms, it enlarges, it alters, it perishes, only as purely chemical and physical forces act upon it from without. This is all that could be seen or learned of the possibilities of material existence in a world of minerals alone.

Nor is this mere fancy. We know that in its earliest ages such was indeed the condition of our globe; and that if sentient beings could have dwelt here then, the crystal would have been to them the highest and most perfect exhibition of the products of matter and force.

But let us pass from the crystal to the humblest and simplest plant, and hence by comparatively easy steps to all the glory and beauty of the vegetable kingdom. What a marvellous revelation! New laws, new processes, new products, make truly a new world of existence. Here is that mysterious element that we call life,—though in its lowliest manifestations,—which, dealing with the same old matter of the mineral kingdom, in earth and atmosphere and sea, yet deals with it so differently that it becomes another world. The atoms are grouped into new and

complex molecules; the molecules are arranged into new and different structures; the old simple laws of physics and chemistry are so altered and modified that they seem for the time to be suspended and replaced; and the products are objects of a new order and grade, with beauties and uses all their own. Instead of the dead geometrical fixity of the crystal, which can only form or alter with the action of external forces, and which stands or perishes, in individual solitude, only as those forces may act upon it thus or otherwise,—we find now that matter can form the cell, which divides and multiplies and grows into an elaborate structure by a selective power of its own; the seed, which rests beneath the ground until the warmth of spring rouses it to a series of wondrous transformations;—the growing plant, rising from the earth into the air and sunshine;—the flower, that opens its chalice to the light of day and sheds its fragrance on the air of night;—the mighty tree, that builds itself up and spreads itself abroad, in apparent defiance to the very law of gravitation. All these in turn must perish; but ere they perish, they have provided for another generation to take their place, renewing the face of the earth from season to season, and carrying on the wondrous cycle from age to age.

Such is the contrast between the mineral and the vegetable world,—between the crystal, with its lifeless geometrical elegance, and the living and changing beauty of leaf and flower and forest and field. Yet the matter is the same in the two kingdoms; and the later and higher development is only an illustration of what the possibilities of matter are under the action of new forces and new conditions. But what conception,—what faintest shadow or fancy,—could the being that knew only minerals form of the marvels of the vegetable world? And if one who knew should attempt to describe it to him, no words could be found that would yield him any definite idea. It is a new department of being,—a new grade of existence; and hence it cannot be described in terms of the older and lower one. So then, as a new department and grade, while the matter is the same, the laws, the processes, the products, are new and different. The law of individual growth by an inward formative power; the law of nutrition by material selected from the in-

organic matter around it ; the law of reproduction of like from like in a series of cycles,—all these are new. The processes, both physical and chemical, by which these laws work out their results, are also new, and are largely alterations, or even reversals, of the processes in the unorganized world. They last through the life of the organism, and then disappear, and give way to the ordinary physical and chemical processes, which thenceforth, more or less rapidly, take down and destroy the structures thus built up, and return the material to the simpler unorganized forms from which it was first derived. The products, too, are new and unlike, both in their outward aspect and their internal structure, down to the very grouping of the atoms into molecules. *Say we not truly*, that the organic world, as compared with the inorganic, is a new stage of being, of which no hint could be gained and no conception formed, from any amount of familiarity with the lower and older stage ?

So again is it, on passing from the vegetable to the animal kingdom. It is true, indeed, that here there is no such utter gulf as that which separates the organic from the inorganic. In their lowest types, indeed, the distinction between animal and plant diminishes until it well nigh disappears. But the two develop along different lines ; and the highest and most beautiful forms of the vegetable kingdom could give us no foresight of the activity and intelligence of the animal world. What is there in the grandest forest that could suggest the possibility of such forms of existence as the birds that sing among the branches, and that gather in the darkening days of autumn to wing their mysterious way over land and sea to sunnier climes ? What could the flowery meadow, with all its grace and perfume, suggest to us of the lark that rises from it with the rising sun, to soar and sing at heaven's gate ?

Moore has spoken of—

" The beautiful blue damsel-flies,
That fluttered 'round the jasmine stems,
Like winged flowers or flying gems."

But this is poetical fancy, and it is afterthought besides. Much there is in the higher forms of life, that may be compared with and illustrated from the lower ; but the lower gives no con-

ception of the higher, until the higher is known. We may well compare the plumage of the humming-bird to jewels ; but no jewels of themselves could suggest such a being as a humming-bird ; nor could the fairest flowers give us a hint of bee or butterfly, if the latter were unknown. Here, once more, we find a higher department or grade of existence, with the movement, the intelligence, the social instincts, the new forms of beauty and interest, that belong to the animate world, and that could not be predicted or conceived from any fulness of vegetable life.

Here again I pause briefly to remark that geology tells of a time in the history of our globe, when such was substantially the actual condition. In the Devonian and Carboniferous ages, with all their richness and rankness of plant-growth in the swamps and bayous of the ancient lands, no animal life of the higher grades existed at all. The seas, indeed, swarmed with aquatic life, and the sluggish waters of the coal-marshes had their fish and salamanders and some water-insects. But through that "green and umbrageous youth," as it has been called, of the early continents,—no foot of land-animal trod the shores, no bird-note broke the silence, no wing of butterfly flashed in the sunbeams. Would such existences ever be ? The broad areas of verdant plant-life could give no hint of answer or of prophecy.

But again, after glancing over the animal kingdom, with all its complexity and variety, all its beauty and grace, all its activity and movement, all its instinct and intelligence,—let us turn to man and to civilized society. Laws and institutions, history and progress, architecture and art, science and philosophy, literature and culture,—are we not again in a new and higher world of existence ? What could be conceived of all this, from acquaintance with the animal world alone ? Here, as before, we find the material basis of the inorganic world the same. Next, we have the higher laws, processes, and products of the vegetable and the animal creation, also involved ; and again, beyond all these, we have a something more, a yet higher element of being superadded, to use and control and modify all those elements that came before it and lie below it, in the scale of advance. And as the grade of being is higher, and new processes and

results are thus made possible on earth, the best and highest that belongs to the lower régime can yield no idea of the world of civilized humanity. The wild wood-notes of the birds cannot tell of a Shakespere or a Tennyson yet to be. No elephant by the shore of an African lake could yield a hint of the skill that in ages to come should carve objects of marvellous delicacy and beauty from his ivory tusks. No waving jungles of papyrus in the Nile could furnish a suggestion of the human intelligence that should form them into those strange old rolls, with their mysterious and enigmatical hieroglyphs, that reproduce to later ages the long-buried life of ancient Egypt, or the Book of the Dead, with its attempts to follow the soul into the awards and experiences of another life.

Why have I dwelt thus at length on these points, which really seem so obvious, if not so commonplace? Simply because I wish to emphasize the thought that runs through them all,—to wit, that we find in the material universe a rising scale of grades or modes of existence; and that each higher one reveals to us powers, processes, and products so far beyond, and different from, those known in the grades below, that they could not be conceived or predicted from anything in those lower realms of being. Moreover, the history of the development of our globe, as given by geology, shows us that these successive grades or modes of existence have appeared on the earth in an order of time corresponding to their order of rank; and that each in turn has brought to view a new world of material possibilities and powers.

Now I desire to project this thought further, and to show how it leads us onward to other and higher forms and capacities of existence. The Scripture tells us of orders of beings far more elevated and advanced than our own,—angels and archangels, thrones and dominions, principalities and powers in heavenly places. It tells us of a future state of existence for ourselves,—not merely immortality of the soul, but resurrection of the body in a higher and more advanced condition. Nay, more; it tells us that such superhuman beings are ever around us and watching us, and that in rare cases they have manifested them-

selves within the range of our physical senses, and have been seen and conversed with by men. Further, still, it tells us of the fact that one Man has already risen from the dead, and has walked and talked on the earth in this advanced form of the body,—appearing and disappearing as to human sight, and finally passing out of view in the atmosphere, with a promise to return one day in like manner as He went.

Now the point of present interest is this,—that all which is thus told us, instead of being unnatural or incredible, falls into line perfectly with the known facts up to our present state of advancement and experience. That there should be other orders of beings more highly organized than ourselves;—that they should have powers and faculties that we cannot understand and can scarce imagine;—that there should be a future renewal of the human body with capacities far beyond those that we now possess;—and that such a “glorified body” has in one great instance already walked the earth;—all this is in full analogy with scientific facts as known in the lower realms of our experience. It presents no more difficulty,—indeed actually less,—than the advance from inorganic to organic existence;—from the vegetable to the animal kingdom;—from the animal world to the world of civilized society and human arts and progress. *Say we not truly*, again, that science discloses to us processes and powers at work in the universe, that may well be expected to yield, in other places and periods, results beyond the reach of our highest existing conceptions?

I have thus discoursed upon Scientific Conceptions of the Spiritual World; and I trust that the three main points which I have sought to emphasize will have made themselves clearly apparent. Science is not materialistic and earthly, save by a mere perversion of its methods and scope; because,—

I. It involves and rests upon a body of conceptions purely of the mind, which are essential to any connection, or any results, of observed phenomena, and thus to any unity and any progress in science as a whole.

II. It shows us how limited is the range of our physical senses, and how the only condition needed for perceiving whole worlds

of existence around us, now all unrevealed, would be simply an extension of our present powers to respond to vibrations of higher rates. It shows us that this statement is true for both hearing and vision, and that hence our non-perception is no ground for doubting the reality of the spiritual world.

III. Science shows us, finally, that if such unseen and unheard realms of being surround us, they represent advanced forms of development, which must of necessity be unintelligible and problematical to our powers of thought. But it also shows that this would be in strict analogy with the past history of all development,—in which the material world has taken on aspects, and been filled with beings, successively higher in grade, of which no hint or prediction or understanding could be gained from those below.

Such, then, is what I mean by Scientific Conceptions of the Spiritual World. So far from tending to weaken our belief in the Scriptures, or leading us to question their divine inspiration, does not science most strikingly confirm and illustrate the statements and suggestions of revelation? Does it not help us to clearer conceptions of what we term the spiritual world and spiritual beings, when we see how they range themselves in line with the world of our present experience, and how close they come to the possibility of our perception?

But, thin as it is, we cannot, and we may not, attempt to lift the veil that bounds our present sight and sense. For the time, our environment is adapted to us, and we to it. But let us hold fast to our belief in the unseen; until,—as in all the history of science,—“our faith in vision end.” The land of light, the City of God, the home of the blessed and beloved,—are no far-away fancies of devout enthusiasts. They are nearer to us than we are wont to conceive. They may lie round about us from day to day, and we may pass to and fro amid them, all unconscious,—even as the birds that fly over halls of science and legislation are unconscious of the great surging tide of intellectual life that fills the thought and activity of men, in the very buildings where they alight and twitter on the roof.

One thought more, with which I close;—the grandeur of the scientific conception, when rightly grasped. It deals with no mere barren facts and figures, though at times we may be tempted to imagine that these are all, and some would make them to be all. On the contrary, it is the aspect of thought which deals with all things in their relations. We ourselves, and the entire universe of facts and phenomena around us, are studied and conceived as parts of a greater and grander whole,—of a vast system reaching from, and reaching to, inconceivable depths of time and space, and bound together in all its endless and countless and measureless variety, by one infinite mind and heart,—the source, the upholder, the ordainer, of it all. So far as we unravel the mysteries of science, we do but, in the words of a devout philosopher, “think God’s thoughts after Him”; and then we begin to recognize, with an older writer, that “these are but parts of His ways.” The two great lessons of science are,—to learn, and to wait. If there is much in the great unseen universe about us, and much in ourselves and our experiences, that we do not and cannot at present understand,—why need we wonder, and why need we despair? Holding fast to truth already attained, and waiting for light that shall come in its time from Him who is Himself the light and the truth,—they that have believed shall see, and they that have used their lower powers aright shall be endowed with higher faculties in higher stages of existence.

THE CONFLICT OF SIXTEEN CENTURIES.

[A paper read before the American Institute
of Christian Philosophy, Feb. 3d, 1891.]

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THE purpose of this essay is to show, as the writer trusts, with sufficient clearness, that no article upon the will, accepted as part of any creed, should be forced upon us as absolute truth; for the reason that the will itself remains, in the present state of knowledge, an unknown quantity, and is inwrought with what must remain in the present time-period a mystery concealed in part from human cognition. The contrast between nature and grace—regenerate nature—or the outflowing divine Spirit upon the human spirit, is one of the mysterious facts of our existence; a phenomenon presenting itself in every human life, hence expressible in manifold phrases of human thought. The human idea of freedom, of absolute self-determination, and the same idea as determined by the Supreme Intelligence and the Supreme Power—a freedom directed by that Power at every point of its activity—have been through the ages, and will probably remain while the world lasts, the central facts around which the thought of the two schools is attracted; the one emphasizing the free self-determination of man; the other reverently inquiring of, and ever as reverently halting before the measure of the mastery, the subjection of the mystery of iniquity to the power and wisdom of the Supreme Good.

In the main the extent of the freedom of the will remains a subjective problem.

"Our wills are ours to make them Thine:"

but they often falter in their firmness; they yield to the suggestions of impulse—an unreflecting, unwise spasm of the will. The discretion directing the will is obscured; the mental perception bearing on moral subjects is in eclipse; the heart wherewith we believe unto righteousness is apathetic or temporarily perverted. The variations of the inner life are symbolized by the shifting airs and lights

of the visible world. Thousands of human beings fall far below the average in the relative strength of some one of the will-directing or will-modifying faculties. Many thousands are so deficient in moral endowment that they give but one or two evidences of possession of it; as, for example, the love of family, and the restricted measure of honor observable among criminals.

An instance occurs in one of the records of English crime, of a murderer in whom could be detected no perception of the difference between good and evil. He was consigned to an asylum for the insane, where he passed the remainder of his days without giving any evidence of a cultivable moral sense. Had the germ of such a faculty made itself apparent, he would have been brought to trial and consigned over to the hangman; but because of his deficiency he was permitted to live out his term of life in peace and to die a natural death. The structure of the average criminal presents much similarity with that of the lunatic; inasmuch that the former, when in subjection to the regular life of the prison, often passes over the dividing line between moral and mental aberration. "Criminals have no character" is the assertion of Maconochie, who had many years of experience and contact with them; or, in other words, their unsoundness is of a moral form.

"It is singular," writes Dr. O. W. Holmes, an acute and practical mind, "that we recognize all the bodily defects which unfit a man for military service, and all the mental ones which limit his range of thought; at the same time that we are prone to talk at him as if his moral powers were perfect. Most persons conceive of the human will as if it stood on a lofty lookout, with light and elbow room reaching to the horizon. Physicians are continually noting how this will is tied up and obscured by inferior organization, by disease, by all sorts of crowding interferences; until they get to look upon Hottentots and Indians—not to speak of Anglo-Saxons—as a kind of self-conscious blood-clocks, with very limited powers of self-determination; and they find it as hard to hold a child accountable from a moral point of view, as they would to blame him for inherited gout or asthma." In this connection one is reminded of Coleridge's blending of excuse with remorse over the infirmity of his tempera-

ment; the excuse, an inherited weakness of constitution from his being the last child of a large family; the remorse arising from the bondage of his will in this infirmity. In a different manner the sound, clear intuitions of Walter Scott reached the conclusion that the power of the will to attain to just decisions was not an absolute one; and that even with the instructions of the divine Word, it is unwise to generalize sweepingly that it has such power. He held that the relation of "the human to the divine will is a subject beyond the power of mortal mind to fathom." None the less, however, is the knowledge intuitive with us that the power of self-determination is the distinctive human prerogative; and that the will of man is an indispensable factor in his moral education. Every system of law rests on the recognition of this prerogative. This fact of self-determination is conceded, at the same time, that owing to human imperfection, the testimony of the majority of Christians is to the effect that an arid tract exists in their moral being; that the unifying of the human with the divine will, is never completely effected in them, because their volitions, though ardent, are inconsistent and are interrupted by *lacunae*. Even those of a higher spiritual plane, whose condition is one of unity with their Lord, admit to occasional obscurations, periods in which the link, though not sundered, is impaired. Wesley, who preached cogently on Christian perfection, said to one who inquired of him concerning his own perfection: "I tell you flat, in the estimate of others, and in mine own, I do not all things entirely right." As to the freedom of the will, this prominent, typical Arminian declared: "I can no more think as I will, than I can see or hear as I will." (Sermon on a Catholic Spirit.)

Again, while truly the way of life is so plain, that the simplest mind may discern it, yet mental dulness, in one form or another, is a frequent accompaniment of moral obliquity. This is made manifest in the book of Proverbs, and is implied in the first chapter of Romans, where those who are without "understanding" are classed with the sinful and the vile. The reference may, indeed, refer to a moral sense; but a mental perception is necessary to a moral comprehension. Shakespeare's Iago possesses a certain designing capacity; but in the crisis of his success and

overthrow, he has no word, apparently no thought. Hence, he is represented, I think by Lawrence Barrett, as a dullard, in the culminating scene. But many a man in actual life has something of the cunning of this imagined villain, with no such other endowment as should render him the friend of a general of armies.

The will, then, shares in our human imperfection. It is uncertain, intermittent in its action; and while it is directed by the other mental powers, and by the affections, it may be temporarily or permanently in abeyance under, or may be controlled by, one or more of these forces, all of which are subject to infirmity and perversion. It is worthless plainly without discretion, understanding. And many have no discretion, and small capacity for acquiring it. Most of us must agree, more or less, with Mme. de Genlis when she admits that with the exception of the bereavement of those beloved by her, all the ills of her life might have been avoided by the exercise of a timely prudence. "What is a brain but a receptacle of God-given gifts?" asks another writer. But the receptacle is not always symmetrical, nor well furnished.

The results of observation seem to indicate that as a rule the will is free for self-direction and self-control, within given limits, as a pendulum is free to swing within a given arc. All devout persons would like to be as useful as was Oberlin, as heavenly minded as was Payson or Fletcher of Madely; but they attain not to these luminous heights of spirituality. Tayler Lewis, one of the noblest of men, averred that in looking back over his life, he could not see how he could have ordered it in any other way than that in which he had ordered it. A second trial would have permitted him to improve upon the ordering, when he could have brought to the task his acquired moral wisdom. With such wisdom many of us truly would like to be given such a trial.

The subtle effects produced during the pre-natal period, the life-long impressions made for good or ill by parental and pedagogical training; the susceptibility of the individual to his environments; the fact that mind and spirit, in conjunction with the material part of us, are in a state of continuous flux and that the strongest bend and sway beneath the blows of circumstance, all

bring their factors to this problem. Such an one is worthy of admiration, we say; such another is incorrigible. The common expression used by men, "a rogue in the grain," the common expression used by women, "it isn't in him," imply a recognized restriction, a bondage of the will by the clampings of defective equipment, of imperfect endowment.

"O well for him whose will is strong."

But what of the ills of him whose will is weak? Missionaries in the slums, chaplains of penal institutions are likely to halt in their speculations about volition when they have to do with a Bill Sikes, or a Marozia, the types of many who are incomprehensible and grievous to all connected with them. Little Dorrit's brother, Tip, ill-starred, ill-launched, unimprovable, stands as the representative of a considerable part of mankind.

Still more intricate becomes the study to clergymen and philanthropists, who, ministering to all conditions of humanity, are observant of the motley mingling of good and evil in the nature and lives of those whose welfare they seek to promote. It is the *actual life* that arrests and determines the thought of the student of the Augustinian doctrine; the actual in life, which he endeavors to harmonize with the contrasting dicta of the written Word.

An appalling objective element in this problem is the might, the insidious power of the "god" of this world; the tempter of men, the deceiver of communities and nations through all the time-periods of the world's history. The energy of the world-god being universally diffused, and with difficulty conceivable in its swing and sway, it seems hardly incredible in seasons of an obscuration of faith, that he is of a truth a god of infinite power, to be propitiated with fear and awe. As such he has received homage in the centuries of the past. His malice and wrath are propitiated in the present by Tartar tribes and Indians of the Orient. In the philosophy and religion of ancient Persia the preponderance of the government of the earth was accorded him by primal possession, and by the right of the strong. A medieval sect in Western Christendom apprehended that he was an elder brother of the Lord, his realm being so much vaster

than that of Christ's.* "The power and glory of the kingdoms of this world are delivered unto me, and to whomsoever I will give them," is his proud arrogation after four millenaries of domination over the race. And of a truth his domain, the material world, is sadly marred and riven by his devastations. Its abysses engulf man, its deserts famish him; he perishes in the yawning maw of its seas, and is buried in their vast and wandering grave. Its winds destroy him and his habitations, a drop of certain of its products convulses his frame and stiffens it in the rigors of death. Poisonous plants are nourished in forest and field, under whose effects he sees colossal visions and trembles in nightmares of horror long before his physical frame succumbs to their venom. Filthy creeping things disgust his senses, carnivorous creatures lie in wait for him along his pathways. If by strenuous labors he attains to grades of civilization, destroying as he ascends his natural enemies among the lower orders, he is none the less in frequent peril from the titanic forces, the lightnings and vapors which he has bound, but which break loose from their chains and walls; from his cattle, his horse, the madness of his dog. Nay more, his mother earth, in affright and uproar, trembles under the tread of him who holds her in thrall, and sinks, quickened dust, crushed in with inanimate, inorganic dust, high-hearted men, gentle women, guileless children, hurled into the rents and wounds of her shrunken sides. Long before she bore our race,

"Dragons of the prime
Tore each other in their slime."

Does the prerogative and permanence of the evil power extend itself into and over the human kingdom? Does it hold inexorably for its own the criminal, product of seven generations of its sinister design; the criminal whose bullet head, putty moulded

* Some years ago Rabbi Deutsch, a rationalistic Israelite, ministering to the synagogue in Hartford, delivered a series of discourses to prove the non-existence of a Deity; discourses received by his congregation with a large degree of favor. In the following year he delivered a second series on the non-existence of the devil. The elders discussed the subject among themselves. "It is not hard to disbelieve in God. But this other—we meet him at every turn! In our homes, on the street, in the office. How get rid of him? No rabbi, however learned, can disprove the evidence of our eyes and ears." They agreed that theirs had exceeded his bounds, and requested him to resign his charge. Likely then he may have seen the folly of ignoring an enemy who could oust him so summarily, and retaliate so speedily.

features, brutish mouth, whose stubbed fingers, thick ankle and splay feet, the very grain and hue of whose epidermis are permeated with his vicious spirit, attesting its character and quality precisely as the vertebrae of a reptile attests it to be of the order of *Ophidia*?

Back of the imputed mystery and accredited doctrine of election, is this primal mystery of iniquity, and its compatibility with the sovereign sway of the Supreme Good. What was the analytic process in the mind of Heosphoros, the far exalted Son of the Morning, that led him into the incomprehensible mistake, a mistake of perception, of judgment, of determination, an apostasy of affection? Why did not his seraphic intelligence discern in time for rectifying, what even our straitened intelligence perceives after the event, as the manifest, the undeniable absurdity of the mistake? For what is clearer, even to the restricted human understanding, than that a created being cannot hope for one reasonable moment to compete with, or to equal in any one direction, the Absolute, the Infinite? It is the folly, the absurdity of sin, "the madness of the will," to use the phrase of one of our elder poets, misleading a luminous, vigorous intelligence, that is to the last degree the baffling element in an enigma which permits us to advance a few steps in its solution, but beyond these is to most of us as incomprehensible as the riddle of the Sphinx. If one of the most resplendent of the "ninth circle" of the celestial intelligences fell thus into evident error, drawing with him cohorts and ranks of the celestial hosts, may not other of his yet unfallen kind also commit a like fatal mistake? The pair in Eden were deceived, if also they were willingly deceived. The Evil One availed himself of their inexperience, their immature knowledge. Is the capacity for self-deception a necessity in the structure of finite intelligence, a law of its creation? Is Heaven secure from a schism causable by an intelligence capable of erring in perception, coupled with a will capable of erring in choice? Are the tiers on tiers of the Heaven of heavens continually liable to a recurring, an immeasurable catastrophe?

The environment of moral phenomena in which we are set is such as to elicit questions such as these, never answerable, upon

actualities and half-revealed mysteries never to be apprehended. Not by any dialectic process can the most confident hope of a clear faith venture to reply to them, All is well. *Omnes exeunt in mysterium*, was the conclusion of the learning of the schoolmen. Must we not say in reference to the will of man and of angels as related to the primal act of evil, *omnes incipiunt in mysterium*?

The underlying motive of the labors of Arminius and his associates in the spiritual reformation of the sixteenth and eighteenth centuries was so to promulgate the free truth, the clear affirmations of the written Word concerning the favor of the Highest upon all who diligently seek Him, and who fear and love Him in earnestness and sincerity, as to make manifest to such, beyond all doubt, their right to spiritual tranquillity, to joy in their Lord, supreme above the mysteries wherewith they are encompassed; and pre-eminently over the terrors and unknown might of their adversary.

" The old evil foe
Means us deadly woe ;
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.

Though earth all full of devils were,
Wide roaring to devour us,
Yet fear we no such grievous fear,
They shall not overpower us;
This world's prince may still
Frown fierce as he will.
He can harm us none,
He's judged ; the deed is done ;
One little word can fell him."

The origin and nature of evil, then, is the obscure starting-point in the construction of the doctrine of election as held by the Augustinians of the earlier and later schools. A second step is the record of those dealings of the Highest with men, which indicate that He directs and uses this element and personality of evil for purposes which can be but partially discerned by us, His earth-bound children. An evil spirit was commissioned by Him to terrify Saul. A lying spirit, commissioned by Him, deceived four hundred prophets and the King of Israel. The possessions,

the person, in part the mentality (Job vii., 14, *seq. et passim*) of the emir of Uz were delivered over by the divine behest to the cruelty of the adversary of mankind. I, the Lord, create evil, was the word uttered to Cyrus, in denial of the Persian creed which recognized as equals the gods of the two opposing realms and hosts. God prepared a worm, a noxious creature, to destroy the sheltering vine beneath which His prophet had found solace. The emissaries of the realm of evil are used for purposes which on the theory of necessitarianism are incomprehensibly linked into the mystery whose forces mar the world.

A third step is the scriptural, historic development of the relation of the Divine Sovereignty with evil in the concrete; from the hardening of Pharaoh's heart, doubtless in consequence of his obduracy—to the loosing of the deceiver of the nations, after that he shall have been held in chains for a millenary (Rev. xx., 7); a series of sequences with kings and prophets, with individuals (Rom. viii., 29), with the deceiver of the world. In this historic development we discern the derivation of the doctrine of election, a doctrine first formulated in the era of Augustine, A.D. 354-430. For up to that period, Christian theology, having been in a formative state, we find no trace of this doctrine, outside of the Scriptures. In these latter it is noticeable that while we are told that God is not willing that any should perish, but desires that all should come to repentance, we are nowhere directly or explicitly told that every one may will to become a son or a daughter of God.

In the era of the Reformation, when the emancipated Church was recasting its system the more thoroughly to resist its ancient master and enemy, papalism and curialism, Calvin (1509-64), a man whose personal character and services have suffered much disparagement, pursued the direction of Augustinianism to its extreme, unbalanced results, by confounding the fact and doctrine of predestination with the fact of the election of grace: the former being the divine predetermination of all souls to regeneration and re-entrance to the divine favor: the latter being the application, the adaptation of this counsel or decree to the conditions of time, and the structure of humanity. For the

God-imparting, God-governing of the Ego can be accomplished only in a harmonious co-operation with its will ; by a dialectic or reasoning process of this will. The Calvinistic statement violates the relation between the two sets : the one eternal, the other occurring in time ; and, by depriving man of a history, in so far as history includes a temporal, free life, in which the undecided may become decided, it places him under a rigorous system of necessity, of despotism, in which existence, choice, destiny, are fixed from all eternity, even as the laws of the solar systems. Well, therefore, did John Kolman of Leyden aver that high Calvinism made our Maker a tyrant, and the executioner of an eternal death. Up to the era of the Reformation, Augustinianism had been held only by a minority of the Western Church. Calvin, by working its principles into a system, vivified by the ardent religious spirit and the alluring austerities of the period, added permanence to the despotic conception of the Supreme Sovereign, and bound the Church for two more centuries in the vigorous thrall of necessitarianism.

This absolute idea in the system of Calvin is, I apprehend, a parallelism with the conception prevalent, at the time, of the pope as a semi-divine vicegerent, a sort of Grand Llama, an authoritative presence standing between the eternal mysteries and the Church, subject to him in every function and faculty. His was the Roman conception of absolutism and autocracy carried over, in the Protestant era, to the conception of God.

Again (from Luther), "Were He to give an account to every one of His words and deeds, He Himself were but a poor limited being." Nevertheless His delight is with the sons of men ; and He has called even to the apostate, saying: "Come now, let us reason together." It was His pleasure to walk in Eden with the man he had created as His companion. And He will be inquired of even for the gifts which we wish, and which He bestows.

The Lutheran concept in its later evolution is concisely stated by Martensen, the learned and spiritually illuminated Bishop of Seeland ("Dogmatics," pp. 354-82). Adhering to the above original Augustinian statement of predestination, viz., that all souls are predetermined to regeneration, he shows that this decree fulfils itself when it emerges from eternity and is made

apparent in time, becoming thus an element of history. Beginning at a single point of time and space, it is diffused in gradual activity throughout the whole, choosing and preparing certain persons successively from the sinful mass, for the new life obtained by the work of Christ. Plainly all are not first in their entrance into the kingdom of Heaven: some must be first and others last. All cannot be equally susceptible at the same time, of the divine transformation: many, assuredly, are called: comparatively few are chosen. "Ye have not chosen Me, but I have chosen you," said the Lord to His Apostles. "Have I not chosen you, yet one of you is a devil?" . . .

We see nations elected for material advancement, for industrial, philosophic, esthetic culture; in a word, for the godward or divine ideal of world, or human powers. Certain of them have also been elected in the order of time as depositaries, and for the conservation of religious revelation, and for Christianizing: the first stage in the history of election: the *vocatio gentium*, preliminary to and involving the *vocatio singulorum*. No man can come to the Son, unless the Father draw him. Even his will must be touched, through his spiritual perception, enlightened by grace—of the love of the Father for him. . . .

Arminius, in the generation following that of Luther and Calvin (1560-1609), controverted the Calvinistic scheme, from whose determined defenders he suffered not a little. In truth, we must regard him as the divinely commissioned leader in the revolt against Augustinianism to the doctrine of the earlier Fathers: the revolt from Calvin to Melancthon. He was likewise a martyr for the truth that the Lord tasted death for every man, and for the declaration that every man may accept the heavenly gift; for, worn out with the personal, social, and political contentions bred by his teachings, he succumbed to death in the prime of his life and powers. The very rigor with which the Augustinian doctrine had been pressed, in his native Holland, produced a reaction in favor of an acceptance of a divine provision for the redemption of all, and in the freedom of all wills to enjoy the benefits of this redemption. The Synod of Dort, although conducted entirely in the interest of the Calvinist party, failed to subdue the Remonstrants, as the reactionists named themselves.

Banishment, persecution, inflicted death served but to increase their forces and to extend their boundaries. French, German and notably Anglican Protestants entered their ranks, and promulgated through the religious world of the West the new-old Gospel of a universal salvation conditioned only on the determination of him who is to be saved. Yet, singularly, the character of Arminius remained under a cloud which has been dissipated only within a modern period. Not till the present century, hardly till the second half of it, can he be considered as rehabilitated.

[Here follow the five theses, by whose means Arminius reconciled the contrasting passages of Scripture which treat of the freedom and the limitation of the human will.]

The fifth thesis gives rise to the question, Is the bondage of the will broken partly by its own act, or wholly by the benign act of the Spirit? Safely may we aver that it is wrought upon by this blessed influence, but not safely may we deny that it works in co-operation with Him who worketh in us both to will and to do of His good pleasure. It is we who are commanded to bring forth fruits meet for, attestive of repentance, and to "give" Him our hearts. So Joseph Hart, in that favorite hymn of the Arminian Christians, "Come, ye sinners poor and needy"—come to Christ and buy, without money, true belief, and every other grace that brings you into intimacy with Him. He offers the treasure, we extend the hand to take it. We may be hereditarily totally corrupt, avers the saintly scholar of Leyden, and yet be neither machines nor hopelessly-doomed devils. Whatever may be the degree of the influence of the Spirit on the inner being, man must be distinctly conscious of the voluntary exercise of his will co-working with that gently-mighty Force.

But however authentic a doctrinal article may appear, however it may commend itself to the understanding, it must be corroborated and certified to by the outworkings of our human nature, the external moral life of mankind. The Augustinian, nay the Pauline doctrine, as based on Rom. ix., 20-22, unqualified by modern exegesis—and on some 214 other passages of

Scripture—placed a severe strain on a larger number of contrasted averments of the same Scripture, and on the spirit of invitation, the implication of individual responsibility evident in all the sacred books. Man, made in the divine likeness, has a free power to act in unison with his Father for the nourishing of his spiritual life and for a future existence with Him in all fulness of joy. From the record of Noah, who, *because* he was righteous, possessed the favor God, to the final invitation in one of the final sentences of the written Word—Whosoever will, let him partake freely of the imparting graciousness of Him who turns no one away—the provision for the rescue of souls is offered with an infinitely generous bountifulness such as a sin-enslaved race cannot afford to ignore, nor to restrict with unwisdom. Hence, when the spiritual revival of Protestantism was kindled throughout Christendom, and the love of the Father for the whole race of man was boldly proclaimed by Methodism, the religious world of the West entered upon an era of hopefulness and of unprecedented activity as a world of free men and women led by Him who hath bought us, finite creatures, with an infinite price. The doctrine of the free agency of man, of “free grace,” has helped to the success of this youngest among the Protestant sisterhood of sects, more than any other element in its structure, or fact in its history; and to it we must ascribe its remarkable increase among the common people,—among, indeed, all but the highest intellectually religious classes, with whom it is now beginning to hold its own, numerically; while even the thinkers of Andover and Oxford have felt the joyous spirit of its assurance, the hopefulness of its distinctive doctrine. The quickened modern Church moves aggressively and steadily triumphant over the thoroughfares and pathways of the globe, bearing on its standards the legend: The whole world for Christ: no longer an overbold or vague word, to be realized after many centuries, but the sign and countersign, the battle-word in a series of campaigns maintained with a valor born of confidence in the powers of the rank and file, and their assured *rapport* with the Captain of the host. Over the wide earth, the disciples, no longer passive, hoping with folded hands and serious brows that they have a hope, move with alert step, in unison, singing pæans unto Him who hath re-

deemed the creation from the thrall of the prince of evil; pæans not without an undertone of awfulness, truly, yet struck on the keynote of confidence; exultations of the coming conquest and pageant. Already in the host militant is perceived resplendently the brightness of His coming, who is to be admired in all them who believe, and is to be exalted in the vast multitudes of His saints.

The latest modification of the teaching of Arminius, a teaching eminently in accord with the spirit of the present period, which, with widened privilege and opportunity, demands a commensurate recognition of individual responsibility, is that of the Methodist theologians Pope, Raymond, and notably Whedon, whose commentary is saturated, so to speak, in the freely-offered, overflowing waters of an unrestricted salvation. Like their predecessors, and like all of us, these exegetes admit tacitly the mystery, the anomaly of evil in the universe, created and governed by a Being of absolute holiness and benevolence. The primal cause of the curse, the primal offence, is inscrutable, save as we have explained it as the error of a finite understanding; but the curse itself is in process of abolition; its abolition is a prospective fact. [He hath abolished death (II. Tim. i., 10). By Him all things are reconciled to the Father (Colos. i., 20). He hath redeemed us (Heb. ix., 12).] God foresees the free choice of man in accepting or rejecting the mediatorial work of Christ. Many prophecies of events in which the free human agency has an obvious part are contained in the Scriptures; prophecies which go to prove that foreknowledge and free-will are compatible the one with the other. Certainty is not identical with necessity. To say that an event *will* be, is not the same as to say that it *must* or needs be. *Will be* allows the possibility of the opposite; *must be* implies the impossibility of the opposite. God may know that an event will occur, at the same time that He knows that in the abstract the opposite might or could occur. An agency adequate to the production of several effects may exist. The divine Prescience may cognize all the possibilities of such an agency; may know that this agency is as adequate to the production of any one of those possibilities as of any other; that every one severally is as possible as any one particularly. He may also know of

a certainty which one will become actual. Will be and may (might or need) not be can be predicated at the same time of a future event. By this reasoning, foreknowledge of the action of a free-will may be rationally predicted. Native goodness and the human capacity for choice of good are results of the redemption of Christ—graciously spared remains of the human nature left unimpaired by the fall. Redemption, and the continuous outflow of divine influence, *i.e.*, of the Spirit, are universal. With the earnest, steadfast, consenting will of man, a continuation of the heavenly influence is bestowed, from the preliminary gift to that of entire, enduring consecration. Yet, if the will declines, the man may become a castaway. This statement is believed by the Arminian exegetes to be in harmony with the record of the Word, and with our human prerogative. They hold that it neither omits, nor evades, nor mitigates any phase or fact of the subject.

To that large section of the Church general which accepts this elucidation of the nature of the relation of man to God, to that, also, which accepts the later statements of the Augustinian school, the place assigned to Arminius as the third of the divinely-appointed men who here laid the foundations of an enduring theology, commends itself as simply his due. After the Apostles, we have Athanasius, the exponent of theology, the interpreter of the nature of the God-man: Augustine, who laid the foundation stone of anthropology or the (spiritual) nature of man: and lastly Arminius, who, by a complete (subjective) soteriology, or a theo-anthropology, accorded human formulas with the dicta of the Scriptures on the relations of man to his Lord and Judge.

To the fullest possible elucidation of a theme so abstruse, we need the testimony of the anthropologist in the Kantian sense of the word, of the mother or father recognizing a countless variety of types in the moral nature of the beings committed to parental care, of the Christian laborer in the field of the world. Yet, at the verge to which inquiry may venture, it must there halt, recognizing, as we averred in the outset, the unrevealed origin and essence of the element of self-deception in all evil: at the same time that that part of the mystery which is revealed is enough

for the present well-being of the race. We know that our Father and Judge will never hold any one of us responsible for endowments that we do not possess : nor for failure of attainment due to a defective will-power, co-working with Him who apportions both faith and "grace" : that in the final award or condemnation, every consideration of heredity, of the character and quality of education and environment, of the fierceness of temptation, of the subtlety of the deceiver, will be fairly estimated by a Justice which is no stranger to compassion nor to love : a Being who knows our frame, and remembers that we are frail : who knows that though we are crowned with glory and honor, yet none the less are we warped by sixty centuries, brimming over with transgressions : that in manifold ways we are baffled and blinded by that evil one, who in eons long past fell unaccountably from his exaltation. So just will be this judgment that he who is assigned to his own place, be that what and where it may, will be compelled to admit, his conscience and reason attesting, that any other cannot be possible ; and will be constrained to say : God the Just can apportion me no other destiny.

It is well in such an investigation for us to bear in mind that our formulas and systems are subject to the limitations by which we ourselves are restricted : that they can never be more than partial experiments toward the elucidation of universal law, infinite truth : of ways past finding out, of things passing knowledge : that they do not attain to, nor can they bind Him who in His visible creation produces an endless variety of type, order and species : whose dealing is specific with each one of His creatures. In the Supreme Mind are scarce likely to lie the distinctions that we predicate of prevenient, preliminary, converting, sanctifying grace. A son might analyze thus a parent's love : but the parent would smile at the analysis.

" For the love of God is broader
Than the measure of man's mind."

The Sovereign, the Judge, the infinite Love makes Himself felt in the world of man as the atmosphere pervades the encircling spaces of the globe ; as the waters cover the depths and area of the ocean. The distinctions which we make of this in-

fluence denote not it, but rather the differential phases of our spiritual perception of it, the successive evolutions of our spiritual life. We can well conceive of the Father of all regarding with gracious forbearance, even with amusement—we use the word reverentially, for lack of a better one—our sorting and parcelling out, our divisions and subdivisions of the outgoings of His infinite love, our one broad dictum for the manifold dispensings of His justice.

These considerations, taken as a whole, prove, we think, that any dogmatic statement relative to the freedom or the restriction of the will, which includes not full cognizance of heredity, environment, the manifold phases of the nature and the external life of all men, of the concealed part of the mystery of evil, of the element of self-deception, of folly in the original evil act, must be incomplete and rigid, burdening the mind with a burden that it will be ever restless to throw off: and that whatever article may be accepted as the consensus of the whole Church—for such an acceptance is looked for by those who hope for the unity of Christ's household—must be so formulated as to convey the spirit of the reverential concession made by Arminius, when in a discussion upon conversion he wrote: "Let him who will pry into the mystery of the spiritual birth. I, for one, withhold myself from the temerity of attempting to wrest from God those things which are His alone, and which transcend the capacity of every created intelligence to comprehend."

THE RELIGIOUS FUTURE OF THE NATION.

[Delivered before the American Institute of
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THE religious future of the nation as a subject for discussion has a tempting sound. It looks well on paper, but to discuss it with any degree of fulness in one short address is impossible. A few points only can be touched upon. That the nation will have a future, religious or otherwise, can be predicted safely enough, as the weather bureau can predict weather for next week, by the continuance of time.

In the absence of prophetic foresight the religious future of the nation can be read, if read at all, only through the medium of gathering probabilities. These are not always as luminous as the nebulous clouds on which to-morrow's storm is predicted.

The character of the weather can rarely be forecast with any certainty beyond twenty-four hours. The wind bloweth where it listeth, and by currents and counter-currents renders any distinct forecast of the weather impossible. A little reflection on the diverse elements which make up the religious life of the nation to-day, a consideration of the currents of thought which have recently arisen, and the counter-currents already moving within the horizon, together with our inability to detect, at the time such currents arise, either the direction they will finally take or the force they will generate, make it evident that to outline the religious future of this country for a hundred years even would require a prophetic foresight. We can speculate on what seems to be the logic of events, we can make an effort at balancing opposite probabilities, but we will still need some prophet to verify our conclusions. Events, often as capricious in their logic as the connecting points of chain-lightning, may baffle any prediction of their course.

An interesting little book in the library of Yale University

contains prediction of the religious future of the nation. This was made by the Rev. Dr. Styles, then president of the college.

He said in 1783, at the inauguration of Jonathan Trumbull, in the sermon preached on that occasion, as this book tells us, "The United States will embosom all the religious sects or denominations in Christendom. Of these, next to the Presbyterians, the Church of England will hold a distinguished and principal figure. The Baptists, the Friends, the Lutherans, the Romanists, are all considerable bodies in all their dispersion through the States. There is a Greek Church brought from Smyrna, but I think it falls below these States." I infer he gives this list of the denominations in the order of their prospective numbers and influence, for he continues, "There are Westleyans, Mennonites, and others, all which make a very considerable amount who will give the religious complexion to America, which for the southern part will be Episcopalian and for the northern Presbyterian." (In the same sermon he predicted of the African race in the country, "that it would vanish and thus an unrighteous slavery cease in this land of liberty." The same prediction was made, at the time, of the Indian race, for both were decreasing with the like rapidity.)

If such a prophecy, made by a man who had studied the religious trend of his time, who was in a position to know that trend and base intelligent expectations upon it, is so wide of the facts of later history, if such a prediction, made when the population of the country was but little over three millions, is out of joint with the facts of to-day, is it not an audacious ambition that attempts to forecast the religious future of a nation which has grown to sixty-two millions? And besides this remarkable growth in population, factors have come into the problem with the new forces in our national life that were not in the dreams of men fifty years ago, forces that are changing our national character, in a measure rendering our civilization increasingly complex in its mechanism, and, what is more to be thought of, rendering our people less susceptible of being guided by the religious instinct or the light of the Gospel.

Hence we may not safely rely on tables of statistics, for these cannot take cognizance of the germinal forces in our national

life antagonistic to religion. Figures may lie as well as tell the truth. Columns of figures have no eyes to see the future. They are like moles that tunnel their way under ground; they see only as far as they have dug, and backward along the line which they have tunnelled. It seems an easy task to predict the commercial future of the nation, with its unequalled seaboard, with its unparalleled resources in agriculture, in minerals and in manufactures. It is reasonably sure that we shall accumulate a wealth between our two oceans that could buy the rest of the globe as it now stands in value. These elements of certainty in our commercial future render the religious problem more uncertain. Wealth is always attended with dangers which gather on the moral and religious side of life, whether in the individual or the nation. This is a fast age in many ways, certainly in wealth accumulations, and may we not be going too fast for our religious safety? With that deep interest which a Christian patriot should have in his country's welfare I desire to cite a few facts which bear upon this subject. Time will allow me to discuss them only in the briefest manner.

Let us look, in the first place, at some of the factors in this problem which give a strong shading of uncertainty to the religious future of the nation.

The first which I will mention is the transfer of the balance of power from the rural to the city population of the land. If that time has not already come, it is not far away, when the power which moves the machinery of our civil affairs, which controls our civilization, will be the forces which centre in our cities. The Farmers' Alliance movement might be pardoned many follies if it should put away this danger from us. According to the last report of the Secretary of Agriculture, the five millions of farms with their ten millions of laborers contain but thirty millions of our population. We have a sufficient foreshadowing of the new census to conclude that, when it is finally made complete and given to the public, its showing will be even less favorable.

By what elements our city population is largely increased may be seen by a glance at what is taking place in New England. I call attention to this section of the country because I am more conversant with the facts by personal knowledge, and be-

cause the class so rapidly increasing the city population there is from a more desirable stock than some who come to us. In a recent address before the Catholic Union of Montreal, the French-Canadian speaker said, "The French-Canadians have grown so fast that there has not been room for them at home and many have gone to the States to find a livelihood. They are in actual majority in five cities of New England. They will be able to celebrate the hundredth anniversary of St. John the Baptist Society in less than fifty years in Boston, which would then be French-Canadian and the centre of the French-Canadian nation. New England would then have become New France." That these figures are substantially correct in the above quotation is evident from the action of the last Canadian Parliament in ordering an inquiry into the cause of "the alarming exodus into the States." This exodus includes recent immigrants from the old countries as well as the native-born population of Canada.

Again, we are rolling up population, as these facts indicate, not by the natural means of birth, so with American education, instincts and training, but a population poured in upon us by making our country a dumping-ground for the rubbish of all other countries. This drainage of the lower classes from the old countries is likely to reach to Asia. After the thrifty class of immigrants comes the thriftless class. Thirty men from the region of Haran, in Mesopotamia, the home of Abraham, are employed in one factory in New York City. Such facts speak well for our institutions and for what we have become in the varied opportunities offered to the industrious classes in this country, but do not speak so well for our future when we contemplate what they forecast. They indicate that the deposit which is coming to our shores from the drainage of the lowest classes of Europe may be expected ere long to extend even to Asia. That our population is increasing from these countries, and from the lowest types, faster than we can assimilate them, is beyond question; and the problem now is, how much more of this rubbish from so many countries can we carry with safety? The language which we have delighted to repeat respecting our country, the language of our pride as well as of our hope, has been,

" Sail on, O Ship of State!
Sail on, O Union, strong and great!
We know what master laid thy keel,
What workmen wrought thy ribs of steel,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope."

This our Ship of State has been sailing on for a hundred years, has been tested also by the fiercest storm of civil war likely ever to break over it. But the ship which is staunch enough to out-ride the tropical cyclone can be overloaded till it sinks by the weight of its own burden. Already the water-line of the Ship of State has been pressed down below the point of safety for any weather by the ten thousand emigrant cargoes which are emptied onto its broad decks from the transatlantic countries.

Let me mention a single one of the many evils of over-immigration, evils which are growing alarmingly perilous. There has been a rapid increase of the homeless class, and so of the hopeless class, a class born to the inheritance of vice and crime. This is the dark blot on our civilization, growing darker every year as well as larger, and which may yet be a troublesome factor for our statesmanship, as it is already for our Christian philanthropy. According to the annual report of the bureau of charities in a New England city of fifty thousand inhabitants, one in fifteen of the inhabitants has received assistance, and one in twelve of the families. This is the city's work of charity to the out-door poor, and does not include the private charity, nor that carried on by the churches and the separate charity organizations within the city for the year. The percentage of increase in crime in many of the older States beyond that of population has been going on for years and keeps an even pace with the growth of this homeless class. These results from indiscriminate immigration indicate the change going on in the character of our people, a sure forerunner of other changes. Great as our immigration has been in the last few years, its numbers having been greater than the number of the hordes which overwhelmed the Roman Empire from the north, it is not the numbers, but the quality of the average immigrant which has made it a serious question.

Once before in the history of the nation has immigration

radically affected our institutions and the character of our people. The first settlers of Massachusetts Bay, following the conviction of the Leyden Church, from which they had received their creed, sought to make the State identical with the Church. Later immigration brought in those who demurred from this view, and the second generation after those first colonists brought in a change of sentiment on this matter which in turn effected an entire change of laws. The changes by our recent heavy immigration are not in the line of a better liberty or an upward civilization. The Chief Justice of England is reported to have recently said, "that crime has decreased in England." Some of that decrease can doubtless be found in the increase in this country.

Again, closely connected with this fact of pauper immigration, and in some measure growing out of it, though not its direct cause, is the rapid concentration of wealth in the hands of a comparatively few men. "One per cent. of the people in this country to-day own one-half of all the wealth in the nation." The stronger, the safer condition of society is a more even distribution of wealth by a large rural population such as prevailed before the war and the subsequent period of heavy immigration. The greater the number which can be brought up to the average of wealth and intelligence among the people, the greater will be the strength and safety of the State, and it will, let us believe, increase the sum of human happiness. If our rich capitalists are not increasing too fast for the best conditions of our people, our poor are, and that anti-poverty apostle, Rev. Dr. McGlynn, has a cause worthy of his great heart and great head, though we may not agree with all his teaching.

Closely allied to the foregoing condition is another feature in the public trend of our times which ought to be a source of great solicitude to the teachers of religion and public morality—the power of great corporations in controlling legislation by the purchase of legislative votes. The presence of these large sums of money in the lobbies of our legislative halls, to be used in carrying measures no matter how worthy or just, is a menace and bodes no good to our character as a people. Human nature is quick to take the contagion of evil, and none quicker than the

money evil. The purchase of votes at the polls is bad enough, but this large use of money in the purchase of legislative votes is in the direction of a money rule in this country instead of a manhood rule, which has been our strength—a rule which will give to monied corporations the place of power held in England by her landed aristocracy. With this growing use of money in purchasing legislative votes, how easy it will be in the near future to have in the Senate of the United States men who are willing and able to buy their places! If I rightly interpret a movement already begun to change the election of senators from the legislatures to the people of the respective States, it springs from a fear of this money power. Accustomed to receive money for his vote as a legislator, the average partisan, called upon to decide between two candidates of his party equally able and equally devoted to the interests of the party, would judge himself clear of blame in casting his vote for the man who would give out the largest inducements in the form of money. And this is the point of danger to be kept before us in all this use of money to effect legislation—the uncertainty what religious sentiment, or what irreligious sentiment, will control the boards of direction in those monied corporations which shall control legislation in the future. To those whose minds are ever moving in the lofty light of the empyrean, such considerations as these may seem out of place, yet these forces are having a large share in moulding the future of our country and should not be overlooked in any estimate of its religious tone.

Further, we are raising in these days, in the place of patriots, a crop of politicians whose ambition is party advantage rather than public good, who are willing to allow the worst elements to exercise a dominant influence in politics, and a scarcely less one in legislation and government. The agent through which these baser elements work, all-powerful and well-nigh omnipresent, is the saloon, at once our scourge, our curse, and our shame. This saloon system, a system of moral, political and educational corruption, is upheld by law, is supported by leading politicians who ought to be intelligent enough to understand that any license of the saloon is only a legal measure to promote the sale of rum under the guise of regulating it. As a result of this policy,

dominant in our politics, the municipal governments of this great land which are not basely corrupt in their police, legislative, and executive departments are painfully rare. Thirty-six of the city and county officers in one city in the State of New York are rum-sellers, and only one officer who is an anti-saloon man, was elected in that entire county at the fall election of 1889. Such facts, bad enough in themselves, have more pregnant meaning in the light of that other fact, that our population is fast centring in our cities, from whose corrupt masses will come in the near future the majority representation both in legislation and religion.

Another fact not to be overlooked in casting up the religious horoscope of the future years of this country, is the aggressive work of Romanism against the institutions which have been the fruit as they have been the support of Protestantism in the United States. A paper read before the last Roman Catholic congress in Baltimore was warmly applauded, thereby making the sentiment of the paper its own deliverance. This paper stated, "The State has no power nor authority to educate. The parent is responsible to God for the education of the child, and he can not delegate his responsibility to the State." "Catholics demand that money paid out for education shall be paid to all educators alike."

We can not see how the State can rightfully pay any money to educators if "it has no power nor authority to educate." We are not, however, looking for logical points, but for pointers of fact. Another announcement before that body of representative Romanists was as heartily endorsed, on the supremacy of the Pope, in a paper which said: "The Catholics of the United States and of the whole world would ever aim to uphold the sovereignty of the Pope." A previous council of this Church in the same city of Baltimore had said: "It is time to define our position more accurately and let our enemies feel our strength and the utter impossibility of engaging us in any compromise." Further labors to define the position of the hierarchy will be useless. Clearly the creed of Romanism in the United States and for the United States is not different from that of the Vatican at Rome. By itself and within itself, unhindered by forces it has not overcome, Romanism in the United States is no better to-

day than when it burned Huguenots in France or intrigued to set one European government against another for its own advantage. Just now across the waters, by the testimony of two great political leaders on opposite sides of "home rule," attention is called to the encroachment of Rome's power upon State and personal rights, with a supreme contempt for both. One of the two, Lord Salisbury, in a speech at Cambridge, says, "It (home rule rehearsal) had further shown the unlimited power of the priesthood, the ruthless organization beneath whose heel you would place Protestants." Mr. Parnell says: "In many cases where they (the priests) could not coerce the people, they prevented their voting." "Threats of personal violence were used." "Was it kind for priests to hold over their flocks threats of spiritual penalties?"

These two political antagonists unite in testimony based on undeniable facts as to Rome's purpose when the chance comes to show her hand. Her recent work in Boston in throwing out of the public schools a history because it contained facts about indulgences is a mild sample of the iron-handed rule Rome would exercise in breaking down here the liberties which Protestantism has built up. Our children are to be denied the facts of history where Rome can have her way. The feline Jesuit is here stealthily working in the dark to lay his claws, with fangs hidden for the time, on the fair fruit which has come from an open Bible. He belongs to the force of sappers and miners in the Roman Church who would undermine, then destroy, every fortress of Protestantism. Such forces taking on organized strength come into the religious problem of the future of the nation. Nor does the danger lessen on this side to find one of our Protestant denominations, the only one which bears the name in its organic title, drifting so rapidly towards Rome, that one of its learned and eloquent divines recently gave as reason for withdrawing from her communion that he "had seen grow up in that Church confession, absolution, penance, mass, worship of the Virgin, invocation of saints and prayers for the dead under the wrong use of the single word priest, which designates a believer's nearness to God and not a ministerial office."

This Rome-ward drift, which seeks a closer alliance with Rome

if not an organic part of it, tends to complicate the religious problem of the future.

But such facts are not the only ones that tend to give the religious future of our country a dark shading, for as we turn to another quarter of the horizon, with its nebulous clouds looming up, we see the higher criticism already invading some of our theological centres and a few of our pulpits. If we turn to teaching that a belief in the divine inspiration of the Pentateuch should not be made a prerequisite for church membership, as I understand is taught by a theological professor in one of our leading seminaries, are we not opening the door for the desolating ravages of unbelief within the Church, such as came to New England from the half-way covenant? Are we entering on a period of controversy when the energies of the Protestant Churches will be employed in barren philippics instead of aggressive evangelism?

In recent years no great controversies have absorbed the energies of the pulpits as in other periods of our history, notably in the Deistic controversy in New England, when "the battle was hot and the crisis exciting," as Dr. Lyman Beecher tells us. Is that conflict to have its parallel in a new attack of doubt and infidelity within the Church? These tendencies of religious thought have led a learned divine, than whom none stands higher in any evangelical Church, to say, when solicited to write the article on his denomination for a religious encyclopedia just issued, "Twenty years ago I thought I knew what my denomination was, but I can not tell now." Such are a few of the dark storm centres which, if they are not broken up and scattered by the light of the Gospel, will cast their heavy shadows, more, their destructive torrents, over the fair fields of Zion.

If it be said that I am looking only on one side of the horizon and this the darkest side, that the logic of events on the other side points to a bright future, I admit this, but think we should accept such logic with caution. For it so happens in the movements of history, both in Church and State, that events so obscure at the time as to seem no part of the chain which binds the past to the future are often the points of most vital connection. They are the jewelled pivots in the social movements

on which great changes turn. As we have before quoted, President Styles of Yale mentions Methodists along with Mennonites as having a hundred and seven years ago about equal chance to influence the future of this country. On May 1st, 1638, an authority tells us, eight vessels containing Puritan families bound for New England were stopped in the Thames. Aboard these vessels were Pym, Hampden, Cromwell and Hazerling. Had these vessels been allowed to depart and reach these shores in safety, how changed would have been the history of the mother country, if not our own. England would have lost in Pym the foremost figure in statesmanship during the vexed years of the long parliament, a man rightly called the king of that parliament, who began and pushed to the front the discussion of the grievances from which the country was suffering.

Hampden, with equal courage, with a profound knowledge of the nation's need and with great practical sagacity also, sought to save the kingdom from the doom of intolerant government in Church and State. The departure of those vessels would not only have taken these men out of English history, but also Cromwell, the most conspicuous leader of English freedom, the hero of Marston Moor, and Dunbar, and Worcester. On so slight an event as the return of young Harry Vane to England from Massachusetts, where he had been governor for one year, the mother country gained back again the daring spirit which organized a navy under Blake that inaugurated England's supremacy on the seas, the right arm of her power which abides in full vigor at this day. As still further illustrating the uncertainty as to which way the tide of human affairs will turn by unexpected causes, this same Harry Vane, bold to propose constitutional liberty for England, in every fiber an anti-royalist, strove to avert the calamity of the return of Charles II. by the very means which made his return sure.

But notwithstanding this uncertainty in the course of human events, as we turn to another quarter of the horizon we find greater encouragement. The applied Gospel to human society is the cure of all its ills, as the power of Christ by touch or word was the fountain of healing in His day. This wisdom of God and power of God, like unto leaven, is competent to organize anew

and build over anew the institutions of society till they take on the spirit and power of this divine wisdom. This the Gospel is bound to do as an indirect fruit of its power, if it is achieving all the victories for which its forces have been organized. Nowhere on the face of the earth, as here, has the ministry of the Gospel such a field for gospel work, such a field for applying to the machinery of society the motive forces of Christianity, such opportunity for putting the palsied hands of modern civilization into the hand of Christ to receive His life and power through their withered sinews. The aim of the Gospel can here have the fullest play, which in its relation to the present life is, first to renew the individual man, and through him to reform human society.

To do this the Gospel needs full and free scope. Evangelical Protestantism in Europe is still fettered by the union of Church and State. In our country it is free. And while this freedom inspires the largest hope, it is more difficult to calculate on the principles which will be dominant in its combined activities on account of the number of its divisions. The advantage of our situation may be briefly stated in the following points :

1st. Independence of the civil power. The Church has, let us believe, cast off this millstone which has always dragged her down into weakening compromises and demoralizing concessions. Our New England history tells us with what a struggle this advance was gained for the Gospel there, and how hard it was for men to accept what Dr. Lyman Beecher describes in the last stage of that struggle as "the impending revolution and the downfall of the standing order." A little later he said : "For several days I suffered what no tongue can tell for the best thing that ever happened to the State." "It cut the Churches loose from dependence on state support ; it threw them wholly on their own resources and on God." The Church gained as a result and has steadily grown purer and stronger. In that period of union between Church and State in New England political interests among the clergy, like Pharoah's lean kine, were allowed to swallow up all others. This had largely to do with the decline of religion and morals following the revivals through the labors of Whitefield and others. There were other causes, but

this was a prominent one among them. In the caucus of the clergy of the standing order governors and other state officers were nominated, which invariably secured their election. The results of "election" were then foreordained in the ministers' caucus. Although the Church is now liberated from such bondage, is it not still the duty of its ministers, as watchmen on the walls, to observe the attitude of politicians who, Esau like, if they were not unlike Esau, would sell the rights of others for a mess of pottage for themselves, who frame their political platforms with their eyes on their slum constituency rather than on the upward interests of society?

2d. From this separation of Church and State the Church has been made stronger by the voluntary principle applied to the support of religious institutions. Under this new endowment of Gospel life institutions of Christian charity and philanthropy are rapidly increasing, filling us with the hope that by this process the leaven of the Gospel will work itself out to the outer rim of human needs to satisfy them all. But gratifying as the material side of this Christian power has become (and it is deserving of more attention than this article can give it), its counterpart in the divine life of love within, which renders the Church more fully than in any previous age the light of the world, is still more gratifying. The hope of the nation is in the Church. Though not as rapidly as we might wish, yet the Church is taking on purpose and fire and sacrifice to take the nation and then the world for Christ. How rapidly the leaven of the Gospel by all these channels will work out through the unchristianized masses will depend upon the rapidity with which the Church takes on this fire and purpose for which Christ as well as the world is waiting.

3d. A point of advantage is found also in the increase of the Church's forces by revivals of religion rather than by the natural growth of children in an establishment that is a part of the State. This source of the Church's healthful, rightful increase, it seems to me, is more widely recognized than ever. And if our American Christianity is in any danger of turning aside from this source of strength, this danger is within the denomination with which I have the honor to be connected, which will be satisfied with its

past evangelistic achievements, I have sometimes feared, and drop into a state of wide and withering half-heartedness. The sheaves, thick over the fields behind us, should not turn our eyes from the wide and whitened fields before us awaiting the reaper's sickle. This source of increase to the Church by revivals rather than by the working of an establishment enables it also to retain its members by the means of its moral power instead of the civil power. The same freedom from the civil power enables the Church to maintain a stricter discipline, which has steadily raised the moral tone in the ministry and membership. The kingdom of Christ as represented in the evangelical churches of the land never has stood on higher vantage ground, and it is abundantly able to go up and possess the land.

4th. The largest hope for the religious future is found in the fact that the whole system of American Christianity is developing in its practical and moral aspect rather than in its theological and speculative. The theological hedges planted by former scholars to divide flock from flock that all belong to one shepherd, are being cut off at the top, and the denominations are coming to see that there is one flock and one fold, and Christ the shepherd of all. It is a most encouraging sign of our times that some of these hedges have been cut off sufficiently to enable each to recognize in the other's fields portions of the one garden of the Lord. Over these hedges a good deal of hand-shaking is now going on. Other hedges will require more top-cutting yet before they are low enough for much hand-shaking over them.

When these are all cut down in Protestant Christianity low enough for the denominations to grasp each other's hands in practical Christian work for the uplifting of the masses, we shall begin to realize the fulfilment of Christ's prayer, "that they may all be one, as Thou, Father, art in Me and I in Thee."

These changes now happily going on in our evangelical Christianity have been effected largely by its development on the practical side. These are movements to get into battle line against the foes of the Gospel, into line where we brush each other's elbows and are made stronger by the sympathetic touch.

This drawing closer together of the Christian Churches for practical Christian work will have many advantages. It will

make the Church of the future the centre from which social reforms shall be carried forward in the place of the many outside organizations which now draw away from the strength and resources of the Church. The multiplication of such social organizations outside of the Church, taking from it strength, has become one of the evils from which we should pray to be delivered. In a city of twenty thousand inhabitants twenty-three different organizations exist, supported chiefly by members of the Christian churches. In another city of less than fifty thousand inhabitants over a hundred such organizations are found, which more or less take time, money and energies that might otherwise come to the house of the Lord as the centre from which they could minister to the uplifting of society. Is it not time we called a halt in this matter and seek to make the Church more to society in meeting its various needs? As the Churches reach out and take each other by the hands for aggressive practical Christianity there will be less need and less place for outside organizations. We are in danger here of increasing the already complex machinery of society till we shall be caught in the revolving cogs and our arms of power torn off; in danger of multiplying the draperies of our Christian civilization to the extent that life shall be smothered in their folds. The remedy for this is the Church, which is moving up, let us believe, to hold a larger place in society and in the confidence of Christians. Out of this union of the Churches in practical work will come, I think, the settlement of the problem of Christianizing the masses in the cities. This once settled and our present religious dangers will have come to an end.

EVOLUTION AND MORALITY.

BY CHARLES F. DEEMS, D.D., LL.D.

IN 1887 there was published in London an essay which bore the title, "Herbert Spencer's Theory of Religion and Morality." It has been republished in this country under the title of "The Moral and Religious Aspects of Herbert Spencer's Philosophy." From the essay we make the following extract as setting forth a friendly and an accurate statement of Mr. Spencer's theory of morality. It is to be remarked that Mr. Spencer has completed only one of his projected works on ethics, namely, the "Data of Ethics."

"Conduct is good when it conforms to the requirements of life; to the extent that it fails of accomplishing this end it is bad. But here it must be carefully borne in mind that, by reason of the entanglement of human actions, every act must be considered with reference to its effect upon the actor himself, upon his offspring, and upon society at large. Acts which are good so far as the individual is concerned, may be bad when regarded from the standpoint of his offspring or of society at large. Hence, in a social state, an act is moral only when it tends simultaneously to satisfy the needs of the actor himself, or of his offspring, and of society at large. In their summed-up effects, good acts are productive of more pleasure than pain; and *e converso*, bad acts produce more pain than pleasure. Perfect goodness cannot give rise to any pain at all; where pain figures as a direct result of an act, that act is *pro tanto* wrong. No course of action is absolutely right which causes even a modicum of pain. Perfect goodness (that is, conduct which is absolutely right) and the greatest happiness are terms expressive of the same idea from different points of view. Perfect goodness means conduct that completely satisfies the separate and combined requirements of individual and social well-being: the greatest happiness describes the effect produced by this ideal fitness of things. To secure the greatest possible quantum of happiness is the great

desideratum of life; but, since perfect goodness is the *sine qua non* of the greatest happiness, a perfectly moral life is the only means by which this desirable end can be attained. And this is true, despite the variable character of different standards of happiness, because the general conditions to the achievement of happiness are always the same, no matter how much the special conditions may vary. Hence, while the greatest happiness is the ultimate end of life, it must not be made the direct object of pursuit. Our immediate aim must be to live at peace with our fellow-beings; to deal justly with them in all our transactions; and, finally, to render them active assistance in their efforts to gratify the lawful desires of life."

If this Spencerian theory were true, let us see what would follow. If, to make my conduct good, I must conform to the requirements of life, then I must have a sufficiently wide outlook of life and a sufficient sagacity to perceive its requirements, in order to make my life virtuous. But where is the man amongst the most cultivated of men who is able to do this thing? Especially as by reason of the entanglement of human actions those who hold this theory perceive that every act must be considered with reference to its effect upon the actor himself, upon his offspring, and upon society at large. If this be the case, then it is impossible for all the intellect in all the world to formulate even a very simple system of ethics, and if the evolution theory be right, the demand which the Spencerian theory of morals makes is correct. Each man must know whether any act tends to satisfy all the needs of all the world, or else he cannot tell whether it be good or bad. It may be true that under some happy effects good acts are productive of more pleasure than pain, but where is the intellect amongst men who can sum up the effects of any single action of any single man? It may be true that bad acts produce more pain than pleasure in the long run. They certainly do not always in this present life. The pleasures of sin make the power of sin over human life. It would be difficult to decide the question whether in this mortal life those who commit sin have more pain than pleasure. How, then, are we to know of any act that it is a good or a bad act on this theory?

It might or might not be true that perfect goodness cannot

give rise to any pain at all, but it certainly does not derive any probability from known facts in human life. Perhaps we have no case of perfect goodness amongst men. If we have, no one yet has discovered it, or if any one has discovered it, he has not yet exhibited it. We do know that the "goodness" with which we are acquainted may give much pain. We know that much of the pain that exists in the world is the product of goodness, that in many a life if there were none of the sacrifices of goodness, if the subject were brutally bad or obstinately hard, there would be no pain. The suffering of the innocent for the guilty is world-wide and a world-known thing. The goodness of heroism and the goodness of self-abnegation have brought pain from the days of the first-born man down to this day, wherein a brilliant woman has given up mating with a noble man to pursue a magnificent career in human life that she may remain to discharge the offices of love which she believes have been bound upon her by duty and exclude her from the offered career.

It was said above that we have had no example of perfect goodness in the world. The Christian reader may object to that, and say we have one man who has existed and in whom no fault could be found,—Jesus of Nazareth. Well, if that be granted, His case overthrows the fundamental doctrine of the Spencerian theory, for He was "a man of sorrows and acquainted with grief," and He died under the torture of exquisite pain. Every sorrow of that man's life, every grief of that man's heart, every agony of that man's body, was brought on Him by His goodness. If He had been merely as non-principled, we will not say unprincipled, as an ordinary man of the world, He might easily have avoided both His Gethsemane and His Golgotha.

Another question arises. Is it true that to secure the greatest possible quantum of happiness is the greatest desideratum of life? We should need to agree upon the word happiness. If happiness means freedom from pain, physical comfort, and the sense of the enjoyment of our environment, then the proposition could be readily denied. It is far from being the great desideratum of life. There may be something very much more desirable than all these, and in point of fact, for that something else all

these things have been resigned by all the greatest and all the best men produced by the human race.

It is a little curious to be told that while the greatest happiness is the ultimate end of life, it must "not be made the direct object of pursuit." Why not? Then we are told what must be our immediate aim, namely, to live at peace with our fellow beings, to deal justly with them in all our transactions, and, finally, to render them assistance in their efforts to gratify the lawful desires of life.

It would be interesting to be informed how I am to live at peace with my fellow beings; how I am to deal justly with them; and what are the lawful desires of their life. These are the very points in question; a large portion of the science of ethics lies here.

If I am to know all the possible effects of any act of mine to determine whether it be lawful, I must have the same knowledge to determine whether the act or desire of my fellow man be lawful. *Where* am I to find all this? *How* am I to find all this? How is the man who rises up early and lies down late and sweats all day to make his bread, to know all these things? It is supposed that the evolution theory would teach us that, as society progresses, by a very large number of examinations of a very large number of cases conducted by many generations we should, by and by, in the lapse of cycles, come to learn the general tendency of particular acts, and so by the *imprimatur* of human society to declare some acts right and others wrong. But man has been too short a time on earth to have had opportunity for a safe conclusion.

And that pushes the difficulty only a little further back. How did this sense of "right" and "wrong" first come into the world? How did those quadrupedal ancestors of ours, who swung themselves by their long tails in the original arboreal academies, get the idea that there could be such a thing as "rightness" and its opposite "wrongness" among men? It must have had a beginning. Is it possible to imagine any beginning of that distinction which has in itself formed the superbest thought that is entertained by the most cultivated intellects in this advanced period of humanity? How did it first come?

If Mr. Spencer carries forward his work, we shall be interested to see what he does in the department of the *Sanctions* of ethics. There may be some *Data* of ethics among the phenomena of human existence ; there may be enough of them to make something of a system ; but suppose the most perfect system could be formulated, the question readily arises, Why should I do such and such a thing. Suppose the answer be because it is right, I might then reply, Why should I do right ? The response is, Because it conforms to the requirements of life. But, who knows what are the requirements of life ? And, what right has life to make any requirements of me ? Suppose I should not choose to conform to the requirements of life, even when known, what then ? Why should I be called bad, as the Spencerian theory does call me ? I am told that in the long run it would give me more pleasure than pain to conform to what other people, or even I, myself, regard as the requirements of life. Suppose, then, I take the ground that I do not want the pleasure of the long run, that, for the pleasure which I can have in a certain course for five years, I prefer to be a consumptive or rheumatic for fifteen years, who has a right to say I am "bad" or "good" for that ? Suppose I am taught that a virtuous act is one that promotes the greatest good of the greatest number, who shall denounce me if I say I do not care for the greatest good of the greatest number ? In the first place, I do not know that it is good ; in the next place I would rather they would not have so much pleasure ; and, what claim have the greatest number upon me ?

The greatest number I believe whom I can affect will live on this planet after I am dead. It is not a mere joke, but it is a serious philosophical question,—What has posterity ever done for me that I should warp my life away from my preference, for the sake of posterity ?

Why should a man do right ? That is a serious question. It is that question which makes it imperative that I find out the sanction which is behind the data. In the most serious and candid thought has not this question arisen in every fair mind ? Could men possibly find out what is right unless it be revealed to them by an infinite mind ? Would an infinite mind reveal to mankind what is right and what is wrong unless that infinite

mind had an interest in men avoiding wrong and doing right? If He have such interest, is it not natural to suppose that He will protect His interests, provided He can do so? Does not the admission of the existence of the ethical quality in human actions necessitate the existence of a Being capable of knowing all the possibilities of the infinite and capable of protecting His own moral interests? And does not this involve the antecedent probability of a revelation from Himself to humanity? Several things seem to follow :

Evolution, being atheistic (mark, not antitheistic), having no use for a God, believing that matter as matter has in itself the promise and potency of all existence, and that nothing is which matter itself has not put forth automatically and without aid or superintendence, that the universe is a system *of* matter *by* matter *for* matter, may perceive some things that look like data of ethics, but must not ask itself to be received until it establish some sanction of ethics. The development theory does not carry that load. It accepts everything that science has established in regard to the development of the universe. It accepts everything already scientifically established which evolution accepts, but it teaches that all this progress has been made on what was originally created for development by an infinite Being and has been brought along the line of development by the constant supervision and exertion of the original Creator.

The development theory, therefore, is more scientific than the evolution, because it accounts more scientifically to the human mind for the greater number of phenomena. It does not leave the mind to grope its way through millions of years striving to find out whether any action be right or wrong, and whether right be better than wrong, or wrong better than right, but it permits the possibility of supposing that the infinite mind might communicate its will in regard to the nature of human action in the very earliest stages of human existence.

The fact seems to be that the fundamental ethical idea, viz., the difference between right and wrong, "ought" and "ought not," is no natural or scientific portion of evolution whatever, but is taken bodily from the other theory and foisted on to evolution, which does not afford a hasp sufficiently strong to hold so long and heavy a chain.

If there be a God, probably He knows what is right and what is wrong, and possibly He knows the "why" of the difference. No one else can. If He fail to make the communication to the human mind, then humanity is free from responsibility. Our knowledge of this whole subject must depend upon some such revelation. What God teaches man to be wrong is wrong, and what God teaches man to be right must be right. If there be any other kind of act, it is indifferent. Every act that has an ethical quality involves responsibility. Responsibility means the being obliged to answer to one who has a right to demand. If there be no one in the universe who has a right to demand of me why I do so and so, then, in the sense of any responsibility, it does not matter whether I do so and so. Of irresponsible beings it cannot be affirmed that any of their actions are either right or wrong.

Evolution being simply on trial, it cannot be accepted in the department in which Mr. Spencer is writing until it establish the *Sanction of Ethics*.—*The Arena*.

THE BELIEVER'S SANCTIFICATION.

[Contributed to CHRISTIAN THOUGHT.]

BY JOHN BODINE THOMPSON, D.D., TRENTON, N. J.

THE believer's sanctification is essential to his final salvation. Of this fact all Christians are assured. But God's method of sanctification is variously apprehended by them, and a defective theory always produces a defective practice.

The Roman Catholic churches put more stress upon sanctification than the churches of the Reformation. But their defective theory of justification and of its relation to sanctification, still leaves their efforts after sanctification halting far behind the results desired. The Protestant Churches, on the other hand, insisting upon justification by faith as the article of a falling or a standing church, have preached justification not too much, but too exclusively. They have not given to sanctification the relative attention which its importance demands.

God's revelation of Himself to man has always been, necessarily, a progressive revelation. There must be first awakened in man a capability of apprehending the fuller revelation to be made. It is only of late years that Christian people generally have come to feel the need of sanctification as it is now felt. And this feeling of need has sent them to the Scriptures, where they have found that,—to meet the ever increasingly felt need of His people,—always "God has more truth yet to break forth out of His Holy Word," in fulfilment of the promise of Jesus that His Spirit will lead us into all truth.

The most common theory of sanctification among the Reformation Churches may be called that of "sanctification by motives," the chief motive being gratitude for the blessings of justification. This theory has had, indirectly, the most happy effect of giving increasingly clear views of justification, and so of conducing to the assurance of faith among Christian people generally, since the intensity of the gratitude is necessarily proportioned to the degree of assurance.

Gratitude to Christ for the blessings of salvation ought to be sufficient motive to induce every one of us to live a holy life. And it would be if we were holy beings. So powerful is this motive when the grateful obligation is first apprehended aright that it has a constraining force which astonishes even ourselves. But by and by we find that this motive has less influence upon us. We are ashamed that it is so; but we find that it is so. Then attempt is made to revive its efficiency by setting clearly before our minds the whole nature and extent of the obligation, by reflecting upon the baseness of ingratitude, etc. When this too begins to fail, we summon to our aid other motives. We recall, perhaps, the temporal blessings which we enjoy. Afterward, we call to our aid the sense of duty to God as our Creator, as the moral Governor of the universe, etc., and supplement these with motives drawn from our relations to our fellows, etc., etc., etc.—all of these, of course, with the help of the Holy Ghost. And, as we find gradually that all these are insufficient, we come to depend more and more upon divine help,—and so are helped,—to a degree, and for a time. The fact is that we are so constituted that gratitude, as well as every other emotion, fails to produce its effect when it is no longer novel. It is utterly vain, therefore, for us to attempt to force in motives upon our sinful hearts in the endeavor to constrain them to respond with proper emotions that shall be able to constrain our lives. All motives fail at the last.

And prayer for divine help fails also to procure the results contemplated in the New Testament. It leaves us little, if any, nearer the holiness and the happiness proffered in the Gospel than were the saints of the Old Testament; and this, because those who seek for sanctification by means of motives and prayer for divine help, by so doing put themselves essentially upon Old Testament ground. The revelation of the New Testament is designed to lift us higher. It shows us that holiness is not the result of law in any way,—as it seems so commonly supposed to be,—but of love.

Let us endeavor to see what holiness is by reverting to first principles. *God is love.* And all God's moral attributes, as they are called, are but our different modes of thinking of the divine

love-nature. Justice in God is God's love to the universe, giving to every one that which is equal and due. Holiness, in God and in man, is love to God for what He is in Himself. God, who is Spirit, perceives, in the Light which He is, that all possible excellencies of being exist in Himself. Therefore, to Himself as object flows forth, and returns again upon Himself, in this living movement of the divine Substance, the Love which also He is. Like likes like. Love loves love. The eternal love of God to Himself, as the sum of all excellencies, we call His holiness. Holiness, in God and in all creatures, is simply love to God for what He is in Himself.

If God is the sum of all excellencies, if He is the infinitely good One, it cannot be otherwise than that all finite creatures must find both the ground and the aim of their existence in Him. If God is good (that is, if He is God), and if He create a world at all, that world must be so created as to find its highest happiness, the goal of existence, in Him. To create a world which should not tend to Him, the infinite Good, would be to create a world whose tendencies should be away from Him, toward evil. And to create a world that, as created, had inherent tendencies to evil, would be to show Himself a wicked creator, not a God, but a devil. But, being God, being good, being Love, if He create a world at all, that world must be so created as to tend toward Him,—to find the object of its existence, and therefore, its highest happiness, in Him. Thus God's love to Himself, God's holiness, requires that if He create at all, He create all things to find the object of their existence in Him; that is, for His own glory. This is only another mode of saying that the holiness of all moral beings consists in their love to God for what He is in Himself.

But, since Adam sinned, this love no man has naturally. Nor can he acquire it by any effort on his part. No endeavor after conformity to law can effectuate it in him. No motives can constrain it. Christian men are as powerless as other men to work themselves up to any pitch of holiness whatever, and this even by the help of the Holy Ghost. The evil of sin is too deep-seated to be eradicated even by divine help. It needs more than mere help.

There is a theory that the believer's sanctification may be effected by means of divine grace, "grace" being conceived of as a technical something infused into the human soul by the divine Spirit in answer to prayer. This use, or rather ab-use, of the word "grace" we owe to Thomas Aquinas; and by it is vitiated the whole theology of the Roman Catholic Church, and much of that also of the Reformation Churches. Those who depend upon infused "grace" for sanctification usually think they must get the infusion of it by means of prayers and tears and strivings and labors for Christ. That is, though justified by means of faith, they expect to be sanctified by means of works; and so keep on striving and struggling and laboring as in the very fire all life long—in vain! All *efforts* for sanctification are as useless as efforts for justification. Sanctification and justification are both by faith, and by faith alone.

Sanctification is a change of nature; and no creature can change his own nature. That can be done only by the Creator. The believer's sanctification is the work of God, of God's free favor. By it believers are renewed, made anew, made over again, in conformity to the image of God. And this is effected, and can be effected, only by the impartation of the divine nature.

Peter teaches us that the exceeding great and precious promises of the Gospel are given us precisely that we may become partakers of the divine nature, by the inworking power of which we can escape the corruption that is in the world through lust. There is no other way. Sin is too strong for anything and everything in the universe except the divine. But the divine nature can resist and overcome sin wherever it exists. What Peter calls divine "nature" John calls divine "life." He represents Jesus as saying: "I am come that they might have life, and have it more abundantly." Christ brings divine life down into human relations. He is both divine and human. He is divine-human. In Him divine life has become human life. This divine-human life originates in Him alone; and of it does He communicate unto His people. The same life which is in Him is in them. In Him it has already triumphed over death and sin and Satan. And over this trinity of evil it can and will triumph wherever it exists.

This is the connection between the resurrection of Christ and the believer's sanctification, so much urged in the New Testament and so little understood. The resurrection of the believer is sure, and shall be accomplished, only because he is a partaker of the life which in the Lord Jesus has already triumphed over death. So his triumph over sin and Satan is sure and shall be accomplished because he is a partaker of the life which in the Lord Jesus has already triumphed over sin and Satan as well as over death. This life has power to overcome all evil because its power is divine power. It is human life interpenetrated, perfused by the divine. It is human life glorified by being made one with the divine.

All that the Old Testament saints had for their sanctification was help from on high. They trusted in God and were helped, just as many, perhaps most, Christians are now. But they had little of the comfort of the Christian who understands and appreciates his privileges. Without Christ we can do nothing in the Christian life. Apart from Him, the divine is not sufficiently akin to the human to be received into it and become one with it. In Him God comes near to man that man may come nearer to God. Christ becomes a partaker of human nature that man may become a partaker of the divine nature.

Not of the divine personality. The Son of God did not cease to be a divine person by becoming a partaker of human nature. There was no confusion of personal identity. And so the believer has not ceased to be a human person, though from the moment in which he first believed, he began to be a partaker of the divine nature. Nor will any conceivable addition to the degree in which he is a partaker of the divine nature affect his personality. His personality will always remain untouched, though as the ages of eternity roll on he will become ever more and more partaker of the divine nature. Like the asymptote to the hyperbola, the believer shall ever be approaching nearer and nearer to God, though like the asymptote to the hyperbola he shall never attain to that Infinite to which he eternally approaches.

In the experiments of what is called "hypnotism," or "mesmerism," it is seen to be possible for one human being to yield

up the control of his innermost being to that of the man who stands beside him, so that that other man controls his senses, his reason and his conscience, his entire being. The people called "spiritualists" say that they yield themselves in a similar manner to disembodied spirits. Those called "witches" were said to yield themselves in the same way to unembodied spirits.

For the present purpose it matters not whether these assertions are true or false. It would be easier for one thus to yield himself to a human being than to a mere unembodied spirit with whom he has so much less in common. And it would be easier also thus to yield oneself to One who is both divine and human than to one who is merely human. We feel that One who is divine-human can both understand us better and take possession of us better than one who is either divine or human merely. God comes near to us in Christ who is divine-human, precisely that we may thus yield ourselves to Him, be pervaded by His life, and thus live the lives which we live even in the flesh by the faith of the Son of God. This is faith, the highest exercise of faith, yielding up oneself to another, body, soul, and spirit, to feel as He feels, to think what He thinks, to will what He wills.

Such act of faith toward any mere creature is the grossest idolatry; and the wrath of God rests upon it. Mesmerism and spiritualism and witchcraft have filled our insane asylums and wrecked and ruined the homes into which they have been admitted.

But such act of faith toward the divine Christ lifts every one who exercises it higher in the scale of being, lifts up toward Him in knowledge and righteousness and true holiness, making such an one more and more godlike, more and more a partaker of the divine nature, more and more holy, and, therefore, more and more earnest and efficient as a worker for Christ in time and through eternity.

Some corollaries may be noted :

1. In the present state of the knowledge of God as revealed in the Scriptures, sanctification connects itself most closely with the doctrine of union with Christ, which has a place in all the orthodox systems of theology because it is taught in the New Testament, though it is a sort of excrescence upon most of the

systems as constructed. Sanctification should be treated of in connection with the doctrine of Christ.

2. The Holy Spirit is the Sanctifier. But no one has as yet formulated the doctrine of the Holy Spirit so clearly as to bring out for practical use in the Christian life as clearly it needs to be brought out, the distinction between the Spirit as the Spirit of God and as the Spirit of the God-man. The elucidation of this doctrine is now the great need of the waiting, longing church.

3. In the progress of doctrine in the church of God, in response to the divinely-implanted longings of believing hearts, the Gospel method of sanctification has come to be so much better understood than formerly that it can now be formulated with sufficient clearness to be incorporated into our systems of theology, and ought to be so incorporated. Only so can it become generally preached, and so be generally practised, to the glory of God and the comfort of His people.

4. The doctrine of sanctification, like the study of metaphysics, can be successfully studied only when studied practically. Step by step one must learn by experience whether or not these things are so. They must be apprehended ethically, as well as intellectually, or they are not apprehended at all.

THE CHRISTIAN EXPERIENCE OF A CHILD.

[Contributed to CHRISTIAN THOUGHT.]

BY G. S. REID, NEW YORK.

IN the middle of the eighteenth century, a little West Indian girl in England, far away from her beloved parents, tries the comfort of confiding in a diary. She finds this world very pleasant, and records her sight-seeing with the enthusiasm of fourteen years, tempered by something of sedate moralizing. She visits an old castle on a hill-top "where," she writes, "it seems Lady Catharine Parr, the last wife of King Henry VIII. was born. Indeed it is a venerable ruin and strongly shows what all worldly grandeur must come to."

She enjoys a walk and goes to "the delightfulest, though oddest contrived garden that I ever saw. The owner of it is the rector of that place, but one would think by the manner of his laying it out, that he had very little else to think of. Some part of it represents a field of battle, a general's tent, with cannon all around it, a mount, a tower, a drawbridge, and everything to resemble a camp of soldiers."

Notwithstanding a vivacious disposition she is early distinguished for a serious study of the Scriptures, and becomes to her friends an animated little reference Bible. With punctilious observance of the letter of the law she obtains permission to retire daily within a closet in her governess's room, and makes constant use of that privilege. It is not, however, as the quaintly written thoughts of a wide-awake child nor as the register of a Puritan conscience that this short diary claims its lasting interest. It is because, as John Wesley has said, it is the genuine Christian experience of a child painted in its native colors—just what occurred between God and her own soul.

Mary Gilbert candidly confesses, in the beginning of her diary, that she finds a desire, in hearing the Book of Martyrs, of being like them, but she has not the missionary spirit which would submit to die for the truth as they did. "It seemed," she

says, "too great a trial for flesh and blood." We shall see how her fear of death was removed.

She is early convicted of a sinful nature. "The preacher shewed our transgression in the most glaring colors, and my conscience convicted me that I had done all which he had mentioned and more too." She is moved to profitable meditation, but, alas! "I am of such a naturally trifling disposition." "When my uncle catechised us, such a spirit of laughter came upon us, that we could hardly speak." She is much tempted with "drowsiness under the word," and on one occasion she sighs, "my thoughts were much drawn off on account of my being to set the tune, lest I should forget it."

She describes her besetting sin by the term, "levity." On one day she is thoughtful in the morning, but in the afternoon overcome by "levity." On another in the afternoon, "levity" again prevailed, and she finds sincere self-gratulation in writing, "I found a blessing while dressing, but lost it by giving way to levity, yet the merciful Lord restored it to me that evening." Again, "My thoughts were pretty much stayed this day, and I was enabled to resist a temptation not to go to prayer because the weather was cold and I was unwilling to leave the fire. O that I may always have a recollected spirit!"

She finds, however, that when she avoids levity she falls into fretting, and then, though she cannot accuse herself of the omission of any known duty, she bemoans "a total indifferency." A great longing comes upon her to enter into that state of communion, the joy of which neither trial nor consciousness of mistakes in following the law can interrupt. Very touching, as coming from so young a heart, are such prayers as these:

"Lord, as Thou hast given me this desire, O fulfil it."

"Lord, I do in some measure thirst. Give me to drink of this living water."

"O be Thou found of me!"

She fitly quotes:

"If this felicity were mine,
I every other would resign
With just and holy scorn:
Cheerful and blithe my way pursue,
And with the promised land in view,
Singing to God, return."

She finds enjoyment in the visit of a titled woman, "the most affable lady I have ever seen, and dresses almost as plain as we do." She pronounces "edifying" Mr. John Wesley's religious conversation during his stay to dinner or tea. "He seemed," she says concerning the latter's preaching, "to speak exactly to my state as if I had mentioned it to him." We need not, after hearing that, be surprised to learn that she considers a Dissenter's love-feast "comfortable," and finds no particular blessing from the sacrament administered in a cathedral.

Whatever her notes of daily life, they are bounded above and below with that yearning for the peace which passeth understanding, and intersected by the cry for deliverance from what she calls "that tormenting passion, the fear of death." Although she says of a translated friend, "I could not shed a tear when I first heard of her departure; I had such a sight of her in glory." She cries out, "O give me a victory over the now terrible and victorious grave." She writes, in the antiquated style of her elders, of being one of five bearers to go "with the sweet agreeable tabernacle to the silent grave," and adds, "The approach of this formidable foe makes me tremble." But *victory* is near at hand.

On the following Christmas Day she sings on, undisturbed, amid an angry mob. She is much cast down by "a melancholy account of my dear papa's health," but finds strength. She endeavors to comfort herself on the return of that peculiar fear with such meditations as these, "Would it not be better to reach the destined haven without putting to sea at all; or at least with a very short, and as yet a pleasant passage?" At the close of that year she makes the last entry in her diary, "Friday, I was confined to my bed being much indisposed. I thought much of dying but *felt no fear*."

The illness increasing, she was asked, a few days after, as to her state of mind. She replied, "Quite composed"; and so continued, giving no sign of impatience, though in great agony, the disease being a form of malignant fever with sore throat, which mortified some days before death.

As her speech grew thick and her hearing became dull, she called for the whole family and—writes John Wesley—"made

this good confession : that she had found Christ, that she loved God, knowing that He had first loved her, that she was now neither afraid nor unwilling to die; and that she expressed unspeakable, and till now, unknown happiness. From this time she spoke but little, except about two days afterwards, when she said to one who desired to speak to her, that she was perfectly resigned to the Divine Will; this she uttered with difficulty, and could add no more. But tho' her lips were thus closed to all below, it was evident her heart was open to God in prayer, which was discernible from the frequent lifting up of her hands and eyes with great devotion; in this posture she sweetly yielded up her spirit, at the age of near 17 years."

WORTH NOTING.

THOSE who attend our Summer Schools and Monthly Meetings have a right, from our announcements, to expect to see every paper read before the Institute appear also in CHRISTIAN THOUGHT. To this end are those papers solicited, and our lecturers who favor us with their productions understand that. If at any time any do not appear, it will be no fault of the editor or the Institute, and we ought kindly to suppose that it is no fault of our lecturers. Sometimes it would be unavoidable. An instance occurs this year. Professor Cramer's admirable paper, read at the Summer School of 1890, had the misfortune of being lost, and therefore cannot be furnished to our readers. This is greatly to be regretted, but must be borne.

SCIENTIFIC men are fond of making hits at the *odium theologicum*. It is a very ugly thing. But when there are strong convictions in any department, controversialists are apt to show unbeautiful aspects of character. Prof. Murchison and Prof. Sedgwick were both able men of great scientific attainments and were not bad men, and yet over questions of geology, which are much lower and less important than questions of theology, those men fought each other and were estranged for a score of years,

and for eight years would not see each other, although mutual friends were striving to heal the breach.

W. ARCHER BUTLER, in his lecture on "The Superiority of the Science of Mind," remarks that by a striking coincidence of opposite tendencies, at the very moment that the French philosophers were straining every nerve to annul the distinctions between men and brutes, they were continually striving to vindicate the independence and authority of the human reason; and that "the same page which argued that the watchmaker and the watch are equally mechanical arrangements, and equally perishable dust, was enlivened by violent declarations against those fanatics who would dare to bar the free intelligence of man from winging its glorious ascent through all the spheres of truth." At one time the human spirit is "a few ounces of cerebral matter which prejudice baptizes 'the soul'"; at another time this same wonderful dust "claims the universe as its inheritance," and wanders through the eternities. Such are the self-evident contradictions in which even thoughtful men involve themselves when they tear themselves away from the revealed Word of God. Heathenism itself could have taught these philosophers some wholesome lessons. For instance, Aristotle, in the 1st *Metaph.*, c. 3: "When a man said that there was in nature, as in animals, an intelligence which is the cause of the arrangement and the order of the universe, this man appeared alone to have preserved his reason in the midst of the follies of his predecessors." And he adds also that Anaxagoras of Clazomenæ was the first man that openly maintained these views. That a heathen, born 500 years before Christ, should have held and taught that a divine reason governs the universe; that the sun was no deity, but an inanimate, fiery mass of matter, and, therefore, no proper object of worship, ought to be a powerful argument against what Carlyle called "the philosophy of dirt." It is not at all wonderful that a man who reasoned so profoundly and so correctly upon the phenomena of nature, as did Anaxagoras, should have concluded that the moon shone with a reflected light, and should have correctly explained solar and lunar eclipses. And yet this man was banished because his views of the universe and of the divine

being were regarded as impious! Folly and stupidity are no new inventions. If "the ancients have stolen all our best thoughts," they had the grace to steal a good many of our foolish ones as well.

PROFESSOR J. T. MARSHALL, of Manchester, announces with an almost apostolic tone of certainty that there lie buried in our Greek Gospels the remains of an ancient Aramaic Gospel, and that he has been able to unearth these remains and piece them together. He points out that the prevalent beliefs with reference to the Aramæan language are not quite sound, and that, as a matter of fact, this language was spoken by dwellers in Mesopotamia and Syria by the Mandeans, the Nabatheans, and the Jemanites. For several centuries previous to the conquests of Alexander the Great it formed the medium of intercourse between monarchs and statesmen over the whole of Western Asia. It was not, as some suppose, a Hebrew patois. It was a cognate language, but did not belong to the same group. After their return from the captivity the Jews spoke Aramaic, not Hebrew. Our Saviour, too, spoke Aramaic. Proof of this is afforded by the fact that all the words of His which have been handed down untranslated are in this language. Professor Marshall maintains that the discourses of our Saviour were first written in Aramaic, and that the document of Aramaic Logoi contained all the discourses of Jesus, afterwards embodied in Matthew, and some of the narratives in a condensed form. He further holds that our Greek Gospel of Matthew is a second and enlarged edition of the Aramaic, written after the lapse of some years, and that the variations in the matter which is known to be common to the synoptics is due to a variant translation of a common Aramaic original. If the evidence to be adduced should be sufficient to demonstrate the truth of this hypothesis, Christians will find themselves in possession of a new and startlingly strong weapon. For they will be able to place before the world a fifth Gospel, older than any of the four, and written while the sounds of Christ's wondrous words were still quite fresh in the memories of His most constant and attentive hearers. We shall look for-

ward with deep interest to the publication of Professor Marshall's other articles.

FOR some time the question of supplying Jerusalem with pure water has attracted considerable attention. It seems that the problem is about to be solved, and almost as important as the supply of water itself is the fact that the discussion has brought to light some important matters bearing upon old controversies. This will appear from the statements which follow. It seems that certain gentlemen have already obtained a firman from the Porte to begin work in supplying the city with pure water. It is said that there is no intention of building new works. The engineers have satisfied themselves that by clearing out the antique reservoirs and conduits, and repairing them where it may be necessary, an abundant supply of water will be secured. Grand cisterns have been found, cut in the solid rock, beneath the Temple, which were fed from the Pool of Siloam. Another series took their supply from Solomon's Pools. Doubtless there were more in the old days; for Tacitus remarks that Jerusalem was watered by underground springs that never failed. The sources visible could provide every house in the city, but, for the benefit of the poor, stand-pipes are to be put up in certain quarters for the public use.

MONTHLY MEETINGS.

BY THE SECRETARY.

February 3d, 1891.—At the monthly meeting, which was held at 8 P.M., in Hamilton Hall, Columbia College, President Deems being in the chair, the devotional exercises were conducted by Rev. John B. Devins, the Corresponding Secretary. The minutes of the last meeting were read and approved.

Mrs. Mary S. Robinson, of Mamaroneck, N. Y., read a paper on "The Problem of the Human Will." On motion by Mr. O. O. Schimmel, seconded by Prof. Martin, the thanks of the Institute were presented to Mrs. Robinson for her valuable paper, and a copy was requested for publication in *CHRISTIAN THOUGHT*.

March 3d, 1891.—At the monthly meeting held in Hamilton Hall, Columbia College, at 8 P.M., Rev. Dr. Charles F. Deems

presided and conducted the devotional exercises. The minutes having been read and approved, Secretary Davis read the following names of new members: Duncan J. McMillan, A.B., A.M., D.D., Corresponding Secretary of the Presbyterian Board of Home Missions, New York; John M. Walden, A.M., D.D., LL.D., Bishop of the Methodist Episcopal Church, stationed at Cincinnati, Ohio; Landon C. Garland, A.M., LL.D., Chancellor of the Vanderbilt University, Nashville, Tenn.; George T. Carpenter, A.M., LL.D., Chancellor of the Drake University, Des Moines, Iowa; J. J. Mills, President of the Wesleyan College, Toledo, Iowa; John T. Crowell, A.B., President of Trinity College, North Carolina; William H. Wilder, A.M., D.D., President of the Illinois Wesleyan University, Bloomington, Ill.; John M. McBryde, Ph.D., LL.D., President of the University of South Carolina, Columbia, S. C.; Nicholas M. Steffens, D.D., President of the Western Theological Seminary, Holland, Mich.; J. T. MacFarland, A.M., B.D., D.D., President of the Iowa Wesleyan University, Mt. Pleasant, Iowa; Jabez R. Jacques, A.M., Ph.D., F.S.Sc., Vice-President of Hedding College, Abingdon, Ill.; John I. D. Hinds, A.M., C.E., Ph.D., Professor of the Cumberland University, Lebanon, Tenn.; Thompson A. Cowan, A.B., B.D., Ph.D., D.D., Stockton, Cal.

The regular paper of the evening was by Prof. A. B. Curtis, of Tuft College, Mass., on "Kant's Philosophy." The subject and paper were discussed by Dr. Deems, Mrs. Skinner, Rev. Henry A. Dows, Mr. S. N. Wilder, and Mrs. Mary S. Robinson.

On motion by the Secretary, seconded by Rev. H. A. Dows, it was

Resolved, That the thanks of the Institute are hereby presented to Prof. Curtis for his valuable paper, and that a copy be requested for publication in CHRISTIAN THOUGHT.

ABOUT BOOKS.

THE readers of CHRISTIAN THOUGHT had in the February number, second article, a very interesting paper on Krishna, which was read at the December meeting of the Institute by Mrs. Elizabeth N. Reed. Since hearing it we have been favored by the publishers, S. C. Griggs & Co., Chicago, with a new book of four hundred pages from the pen of this learned lady, entitled "Hindu Literature, or Ancient Books of India." In this age when so much is made of pretended facts from Hindu literature to establish a resemblance between the Hindu mythology and the Christian teachings, every minister of the Gospel who preaches to a congregation, in which there is any culture, ought to be fortified with the facts in the case. Facts are the life of Christianity and the death of infidelity. Denunciations on either side have ceased to be effectual, and pretensions on either side are disreputable. We commend this book to all who are collecting a library of valuable philosophical works. We feel sure that we need say no more, for those who obtain the book will be satisfied that we have spoken advisedly of its value.

Mr. Cuthbert Collingwood of London, is the author of a book entitled "The Bible and the Age," which we think has not been republished in this country, but which seems really worth the attention of scholars. It has attempted to deal with the old questions from a new standpoint. Thoughtful readers will doubtless agree with many of his conclusions without agreeing with some views which he presents to sustain them. The following is a summary of his theses. He maintains that there exists a supernatural world, which is the world of causes from which has proceeded physical nature as a world of effects; that God created nature as a projection from His pre-existent and infinite causative qualities; that the world of matter is therefore but a temporary collocation of effects; that as spirit and matter are upon two distinct planes, there could be no direct influence exerted by one upon the other while there is a mutual relation of energy

between them; that the true name of this energy is "correspondence," not in the Swedenborgian sense, but as familiarly used among ourselves, the interchange of material signs which stand for spiritual ideas; that by such an avenue of correspondence, communication may be effected from spirit to nature, and hence follows the possibility of a revelation; that the Bible is such a revelation, which may be proved by the constant signification of the symbols throughout the genuine books. These and other propositions Mr. Collingwood maintains with learning and ability. The book may be republished in America.

The writer of this paragraph has never been able to interest himself in any book on "The Lost Tribes of Israel" until he began a volume with this title, written by Prof. C. L. McCartha (Lippincott: \$1), of the State Normal School of Alabama. The scholarship, the freshness, the ingenuity of the book, conspired to hold attention. No man of ordinary ability could have originated such a theory, and no man of any ability could have set it forth with such ample and striking illustration without previous large study in the history of nations. Further notice of this book may follow. In the meantime it is felt safe to recommend it to the examination of scholarly readers, who will be paid by its perusal if not quite convinced by its arguments.

"Aleph the Chaldean" is one of the most successful efforts which have been made to turn the resources of the romance to the interests of the Christian religion. The reader is put back in Alexandria, in the time of Jesus Christ, and mingles with the most cultivated society and is given a study of the Messiah as seen from Alexandria. The romance will captivate all readers and the more thoughtful will find in it a valuable contribution to the historic Christian evidences. It is written by that successful writer, Dr. E. F. Burr. We have noticed that it has frequently suggested "Ben Hur," only because "Ben Hur" is in the same class of books and had precedence in point of time. This new "Ben Burr," we think, will attract great attention and prove to be of permanent value. It is published by Wilbur B. Ketcham, 2 Cooper Union, New York.

CHRISTIAN THOUGHT.

VISIONS.

BY THE REV. GEORGE EDWARD REED, D.D., LL.D., PRESIDENT, DICKINSON COLLEGE.

[Sermon delivered before the Summer School of the Institute of Christian Philosophy, Sunday, July 1st, 1890.]

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—
ACTS xxvi., 19.

THE appearance of the great Apostle to the Gentiles in the splendid court-room of Cæsarea to make answer touching the things whereof he had been accused of the Jews was wanting in nothing that could lend dignity or add impressiveness to the occasion. There, upon the judgment seat, according to the graphic account of the attendant circumstances given by St. Luke in the preceding chapter, clad in his robes of office, and surrounded by lictors bearing the axes and fasces, from time immemorial the dreaded symbols of the authority of Imperial Rome, was Porcius Festus, the newly-arrived procurator of Judea, a sagacious and able man, but as yet entirely unacquainted with the questions and customs of the fierce and truculent people over whom he had come to rule, and especially unable to account for the fierce hatred cherished by his Jewish subjects toward a certain prisoner, Paul by name, who for two years had been lying in prison, and whose only offence, so far as he could ascertain, was that he persisted in declaring that a certain Jesus of Nazareth, crucified some years before outside the walls of Jerusalem, had not only risen from the dead, but also, having been seen of men, had at length ascended into the Heaven, whence He professed to have come.

By the side of Porcius Festus was Agrippa, the Idumæan, ruler of the neighboring province of Galilee, who had come down to Cæsarea to pay his respects to the newly-arrived governor,

and to congratulate him upon the high honors heaped upon him by his imperial master; and there, by the side of Agrippa, blazing with jewels, and decked out in all the splendor of an Oriental princess, was the most beautiful and accomplished and most corrupt woman of her age, the infamous Bernice, with whose after-career of shame in the imperial city the profane historians of the period have made us familiar. Gathered about these central figures was an illustrious company, made up of the leading officials of the Roman army in Cæsarea, together with the chief men of the city, all of whom had been summoned by Festus to grace the occasion with their presence.

And there, in front of them all, was the worn and emaciated figure of the man over whom all this stir was being made; the man for whose blood the fierce mobs of Jerusalem had long been clamoring, and who long since would have paid the penalty of his temerity with his blood but for the timely intervention of the Roman soldiery. And yet, august and imposing as was the scene, it would appear that the purpose of it all was not so much to give the prisoner standing there at the bar a chance to defend himself against the accusation of his enemies, as, on the one hand, to gratify the idle curiosity of the visiting king, Agrippa, who had expressed a desire to see and hear the illustrious prisoner, and, on the other hand, to relieve Porcius Festus from the difficult position in which he found himself placed, of being compelled to send to Rome at vast expense, for trial, a man against whom, according to his own declaration, he "had no certain thing to write"; who, in his judgment, had committed nothing worthy of death, but who, having appealed to Augustus, he nevertheless must send, or violate that great law of personal liberty, against which, even in the most degenerate days of the Roman Empire, no ruler dared willingly to offend. Evidently he hoped that during this hearing some statements would be made by the prisoner which would justify the course which he felt himself compelled to pursue.

In reality Paul's case had passed entirely beyond the jurisdiction of that court, and this no man understood more fully than the prisoner himself. Knowing it, he might have insisted upon his right as a Roman citizen; he might have refused to speak.

Had he done so, however, he would have lost the opportunity, the like of which he seemed ever to covet, of declaring in the ears of royalty itself the strange and marvellous story which he never wearied in relating, which ever formed the theme of his preaching, the story of his conversion from the standpoint of the bigoted Pharisee to that of the devoted advocate of the faith which once he had so bitterly persecuted. And so, when at last Agrippa said unto Paul, "Thou art permitted to speak for thyself," we read that "Paul stretched forth the hand, and answered for himself: 'I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.'"

Then, after a brief allusion to his life as a persecutor in the city of Jerusalem, during which period many of the saints did he shut up in prison, having received authority from the chief priests, and when they were put to death, giving his voice against them, he proceeds at once to give a graphic account of the circumstances attendant upon his conversion to the new and rising faith of the Gospel: "Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a min-

ister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

If now we examine the account of his conversion as here given, we shall find that he attributes the great change which he then experienced, not to any processes of logical thought, not to the study of books, not to the influence upon him of any of the sect which he had so bitterly persecuted, but rather to the fact that while engaged in an errand of blood, while indeed "breathing threatenings and slaughter against the disciples of the Lord," he had seen a vision,—a heavenly vision,—and had not been disobedient unto it. This it was that arrested the attention first of Porcius Festus, and which caused him to regard the man standing before him as being beside himself. "Paul," he cries, "thou art beside thyself; much learning doth make thee mad." Clearly to his mind the prisoner standing there at the bar was simply one of those religious enthusiasts, of whom the world then seems to have been full, and who to men of his sort were simply objects of derision. This, however, Paul at once disclaimed, saying, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth these things, before whom also I speak freely: for I am persuaded that none of these things,"—the things of which he, Paul, had been speaking,—"are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." It was this statement, too, that he had seen a vision, that excited the contempt of the corrupt and time-serving Agrippa, and drew from his lips the exclamation,—which, for eighteen centuries, has been employed to describe the state of mind of men almost, but not quite, persuaded to accept the tenets of the Christian faith,—"Almost thou persuadest me to be a Christian." Note that we say, the contempt of Agrippa, for, as you all know, what he actually did

say was not "Almost thou persuadest me to be a Christian," but rather, as the Revised Version has it, "With but little persuasion thou wouldest fain make me a Christian"; words which would seem to have signification something like unto this: "Paul, your argument will not do; the conclusion is too large for the premises; the superstructure too extensive for the foundation. It will not do. You would persuade me to become a Christian. If so, give to me some reasonable ground for the hope that is in you; some solid, complex argument for the faith which you defend; something worthy the attention of a man not given to idle dreams and superstitions; but talk not to me of visions."

Apparently he was ready at this point to close the hearing and dismiss the prisoner without further consideration. Paul, too, seems to have reached the conclusion that to attempt to go further in the line he had been pursuing, with a man of this description, would be the giving of "that which is holy unto dogs"; the casting of "pearls before swine." And so, turning in earnest appeal to the impassive and sneering man in whose presence he was standing, catching up indeed the very words which had fallen from his lips, he made his great appeal: "Agrippa, I would to God that whether with little or with much, not only thou, but also all who hear me this day, might become such as I am, except these bonds." Here the hearing ended. "The king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed to Cæsar."

"Such as I am." Brethren, this, as it seems to me, is one of the great declarations which have fallen from human lips. How pure, how elevated, how strong, how altogether worthy, must have been the life of a man capable of uttering a sentiment like this. How forcefully does it contrast with the lives of many of the men and women with whom he was surrounded; with the lives of many of the men and women in the Christian Church even of our own day; with the lives which we ourselves are living. And such he was, because, as he asserts, some twenty years before there had been granted to him in an hour of great

spiritual darkness, in an hour when all that was evil in his nature was in the ascendant, in an hour when he was groping after the truth "if haply he might find it," a vision,—a heavenly vision,—in the light of which he had seen his way to a truer and nobler life, and to which he had not been disobedient.

To the men before whom he was standing, the reason thus given may have seemed absolutely insufficient. To them he was little more than an enthusiast inebriated by the very exuberance of his own imaginations, and so he may seem to some, who, since their day, have studied the history of his life. Nevertheless, history would seem to show that he, at least, was not the one who was mad, but rather, the soberest of them all. Well, indeed, would it have been both for Porcius Festus and for King Agrippa, had they, in the light of his great example, given more earnest heed to the things which they that day had heard. Had they done so ; had they been more philosophical ; had they understood more of the hidden ways in which God has ever been, and still is, pleased to reveal His will to men,—to those who will attentively listen,—how different might have been their lives ; how different the end thereof. Instead of going out in blood, cursed and execrated by their kind, as was the case, their suns might have gone down in a blaze of glory like unto that which last evening crimsoned yon western horizon, leaving the firmament all light, all on fire with the glory and grandeur of its setting. And such he was because he had seen a vision.

This leads us at once, in the next place, to inquire as to the nature of the "vision," as he calls it, which came to him on that Damascus road. What was it ? Was it something purely subjective, a creation of the fancy, conceived in the mind and projected into space, or was it something objective, something tangible, something to be looked at and seen by eyes supernaturally opened to things ordinarily beyond the ken of man ? Evidently, the latter. For he tells us that he not only saw on the road "a light from Heaven, above the brightness of the sun, shining round about him and them that journeyed with him," but also that, when all were fallen to the earth, he had heard a voice saying unto him in the Hebrew language: "Saul, Saul, why perse-

cutest thou Me ?" He tells us also of the conversation which ensued. The question on his part being, "Who art Thou, Lord?" and the answer from the mysterious personage, seen by him, though not discernible to those which journeyed with him, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet ; for to this end have I appeared unto thee to appoint thee a minister and a witness, both of the things which thou hast seen, and of those things wherein I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes that they may turn from darkness to light, and from the power of Satan unto God ; that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me."

This being the case, the question remains, Who was the being that thus addressed him ? The question would seem to be easy of answer ; "I am Jesus whom thou persecutest." Jesus, the risen and resplendent Lord ; with face shining as when John in vision saw Him moving among the golden candlesticks ; with head and hair "as white as wool, white as snow ; with eyes which were as a flame of fire ; with feet like unto burnished brass, as if it had been refined in a furnace ; with voice as the voice of many waters ; with countenance as the sun when he shineth in his strength." This, Paul never doubted. Among his claims to be considered an apostle, he ever urged the fact that he, also, had seen the Lord. In the light of this great revelation, the nature of the being whom he was persecuting was clearly discerned. In fighting against Him, he realized for the first time that he was fighting against God ; in rejecting Him, he was rejecting love and mercy in their divinest form ; and when he saw that, he could fight no more. He could not contend with God ; and bowing his haughty crest, he lifted a fervent cry, "Lord, what wilt Thou have me to do ?" It was characteristic of him, too, that a cry like this, "What wilt Thou have me to do ?" should be the first to come from his lips. With a nature so fervent and strong as was his, with conceptions of duty and responsibility so clearly defined, it was but natural that his mind should have leaped to the conclusion that a vision of this description, a call so clearly announced, and work so clearly defined,

could have been given only because of a great purpose in the mind of the Giver. Something was to be done. Apprehending this, there could be on the part of such a man no trace of hesitation. To know duty was to do it ; and so, with the soldierly promptness ever characteristic of this illustrious man, both before and after the period of his conversion, he asks only, "What wilt Thou have me to do?" "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but declared first to them of Damascus, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles that they should repent and return to God, doing works worthy of repentance. Having obtained the help that is from God, I stand unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come ; how that the Christ must suffer, and how that He should be the first to rise from the dead, and should proclaim light both to the people and to the Gentiles." In summer's heat and winter's cold, in perils in the wilderness, in perils in the sea, in perils in the great cities of the world, in perils among false brethren, in perils among mine own countrymen at Jerusalem, in perils everywhere,—everywhere and always, he might have said,—"I have not been disobedient to the heavenly vision, which through the grace of God brought me from darkness to light, and from the power of Satan unto God." So much for the vision of St. Paul.

And now, brethren, turning from the discussion of the particular vision which in the olden time wrought out such change in the life and character of one of the greatest of the world's great men, permit me, in the second place, to call your attention to the proposition that remarkable as was the vision which he enjoyed, he is not by any means the only man to whom God has in a similar way revealed His will, and announced His divine purpose. Rather would we venture to say that frequently in human history have visions of similar import been granted to men, and that, wherever and whenever equal obedience to these visions has been rendered, changes as great as that which we have described have been manifest in the later lives and experiences of the men to whom they have been given. Indeed, could we gain access to the secret experiences of the majority of those

with whom we are in daily contact, could we get at the causes which have worked similarly wonderful results in the characters of men and women who in strange ways have been awakened to new and better forms of living,—could we, indeed, have knowledge of experiences lying among the hidden histories of those who are gathered here to-day,—would we not find that wherever a life has unexpectedly expanded in beauty and in purity, wherever, after a period of lethargy and of disappointed expectation on the part of friends and associates, there has been a sudden putting forth of energy and of power undreamed of before, there has in every instance been granted to the awakened spirit a vision of something to be done, together with indication of the ways in which the given work was to be accomplished ?

I do not speak now of the visions which come to men when the physical senses are locked in slumber, nor of objective visions, such as came to Paul, and as have come to men in the days when the favorite form of divine manifestations was through visions and dreams, as in the Old Testament days, but of those subjective visions which come to men when the senses are alert and active ; when the eyes are wide open ; when, for the time being, God seems to take down the veils which hang over the sky of the future ; when to the spiritual faculties, divinely quickened, comes a power of gaze and vivid apprehension of things ordinarily invisible, which lifts them above the damp and fog of the ordinary environment of life, enabling them to see further and to realize more vividly than would otherwise be possible.

Long ago I formed the habit of saying to myself, when looking upon a life thus radically transformed, "That man, that woman, has had a vision." All men have them. It may be late in life ; it may be in the days of the storm and stress of the middle period of our human existence ; it may be in the earlier and more exuberantly fanciful days of young manhood and womanhood ; it may be in the days of childhood that the visions will come. But sooner or later come they will, and happy is he, who, when they come, is obedient to them. Men have them sometimes with respect to secular affairs. Were I gifted with the power for description of natural scenery—of word-painting—such as is possessed by some of the favored sons of men, I might

sketch a picture as illustrating the truthfulness of our thought. If you will pardon me, I will essay the venture.

Yonder on a hillside stands a country school-house; a little, low, red-painted building, with the like of which many of us were familiar in boyhood's happy days. It is a summer afternoon, and the air is close and heavy within, while in the outward world scarce is seen the movement of leaf, or blade of grass, or flower. Gathered within those walls, time-stained and rude, as of old they were wont to be, is a group of twelve or fifteen boys and girls, chafing because of confinement during the long, bright summer day, and restless to be out and away among the orchards and the flowers. The face of the teacher is hot and flushed. The day has been full of exasperating trial, and a temper, naturally not of the sweetest, has this day been tested to its utmost limit. Among those boys, sitting upon the back seat, is one to whom the eyes of the teacher have been frequently turned; a real boy, not one of those pampered children of fortune, who, dandled in the lap of luxury, grow up ignorant of the wild, free life of those less favored in point of ability to gratify the whims of capricious fancy, but a real boy; as Parson Chadband would say: "A glorious, soaring, human boy"; the bane of that teacher's existence, the source of the greater portion of the trouble of her daily life. On this day, however, this boy is strangely still. With head resting upon the hand, he is looking through the open window into the deep blue heaven which bends its dome of beauty above his head. Looking intently; looking with his whole soul in the gaze; looking as if up there in the heavens he saw something,—something entrancingly beautiful,—holding him as with a spell. As he looks, the teacher sees in the face something never noted there before, and she wonders what it is. By and by the spell is broken. With a sigh the boy turns again to his books. Again he is in the school-house. But from that hour he is a changed lad. Studious, thoughtful, astonishing all by his progress, he becomes the wonder of the school and of the village. People marvel at the change which he has experienced. Looking upon him, the neighbors ask in their simplicity: "What ails the boy?" What ails him? Nothing; simply, the boy has had a vision. It came to him that summer afternoon in the hot and weary school

house. Looking out into the heaven there he saw something; the outline of a career; something for him to do. It was a vision; and to himself he said: "I will be obedient to that vision."

A picture you say, a creation of the fancy. True; and yet a picture the like of which has doubtless come to many a man and through the influence of which the character of a career has been determined. "I had a vision." So, a short time ago, said a great man; a man lifted by the suffrage of the people to the proudest civil position possible to an American citizen. "I had a vision. It came to me when I was fourteen years of age, an idle and unambitious and reckless boy; a vision of a career; a vision which I have since described to myself as a vision of public responsibility; and for more than forty years I have been following whither that vision led. I have not been disobedient to it." So said James A. Garfield, the martyred President of the United States, but a few days before his lamented taking off. So said Warren Hastings. Lying, one summer's day, on the slopes of the old ancestral estate of Daylesford, watching the flag of the stranger floating over towers which for generations had borne the name of Hastings,—gazing upon acres, once the possession of his illustrious ancestry, but which had in recent years been lost to its members,—once again he saw, in fancy, the Hastings banner waving upon those lordly walls; those vast acres bearing once more the Hastings name, himself the undisputed lord of all. Youth passed into manhood, manhood into age, age into old age, and then the vision was realized. For forty years the great governor-general, amid all the cares of his long and illustrious life, carried with him the vision of those boyhood days, resting not until that which it prophesied had been fulfilled. He was not disobedient to the vision.

So with Abraham Lincoln, who saw himself President of the United States. So with Benjamin Disraeli, Prime Minister of England. So with thousands more whose lives adorn the civil and political history of the world.

Is it wonderful, then, that men should have visions in religion? that God should use them as familiar means to waken men from lethargy, to rouse them to noble service and magnificent achievement? Take, for instance, one, illustrative of a thousand

more which might be cited. Yonder in a village of Old England is living a young man of twenty-four. Of splendid powers of mind,—though rude and uncultivated; with an imagination and a power of description which are the marvel of the simple village folk with whom he is surrounded, the centre of every social circle, the bright particular star of every rustic gathering,—save in the hours when his face is flushed with drink, and men in terror fly from the sledge-hammer fist so often uplifted,—he is wasting those magnificent powers in riot and revelry, daily sinking the man in the beast, the spiritual in the earthy, becoming, as the days go by, the mere wreck of his former self. Suddenly there comes through that village a white-haired old man,—a man with a face like unto that which John must have carried among the churches of Ephesus, when, as an old servant of the Gospel, he went among them, saying: “Little children, love one another,” who, standing in the village square, preached the old Gospel of salvation through faith in Him who is able to save to the uttermost all who will come unto Him; pointing out, with language glowing with religious light and fervor, the shining pathway of the spiritual life, the highway cast up for the ransomed of the Lord. As he preaches, this young man draws near and listens; listens with his whole soul in face and eye; listens as if hearing the voice of some blessed evangel speaking to him out of the heavens summoning him to new and better things. As he listens there comes to him a heavenly vision; to it he resolves that he, too, will be obedient; and, bowing his face to the very dust, he asks, as so many thousands more have asked, “Lord, what wilt Thou have me to do?” A few days, and he is at work among his former friends and associates; a few months, and he has become the evangelist, heralded far and wide as a successful winner of men; a few years, and he has become the honored and respected minister of the Cross of Jesus Christ; so loved and revered by men that, as he passes through the villages of his native land, intent upon his errand, the very children of the streets flock out to him, crying in childish glee, “Here comes John Bunyan, John Bunyan the peacemaker!” and this Book says, “Blessed are the peacemakers.” And all this because he had seen a vision and had not been disobedient to it. Then God

shut him up in Bedford jail. Then He set him dreaming; dreaming dreams no mortal save John the revelator had dreamed before; dreams which in language almost inspired he wrote out for the help and comfort of men; sketching, in words that burn and glow, the pathway of light, which years before had come to him in vision, stretching from the City of Destruction, and at last losing itself amid the flaming splendors of the Celestial City, a highway along which millions of pilgrims have travelled, thanking God for the man through whose inspiring imagery they have been able more clearly to see and walk the blessed pathway.

Men have them now. As I speak there arises before me the life of one, over whom for four years it was my fortune to exercise pastoral care. Years ago when first I knew her, she was a member of the church it was my fortune to serve. At that time, I knew her only as a woman having the "form of godliness but denying the power thereof"; reverent in church, attentive to the ordinances and sacraments of the same, but living the kind of life so common among the thousands of listless, lukewarm disciples of the Lord, with whom our churches are so often filled and by whom its power is so largely neutralized. Looking upon her often I wished that she might be awakened to the exercise of the powers with which she was so richly endowed, but of the existence of which she seemed to have but feeble conception. Years passed away and once again I became pastor of the church of which she was still a member. Once again I looked upon that life, but now how changed; spiritual death had given place to spiritual life. Every thought, every power, every energy of her nature seemed to be consecrated to the advancement of the interests of the cause of Christ. Every breath seemed a prayer, "Lord, what wilt Thou have me to do?" Hundreds were blessing her for her active ministries of love and holy service. I wondered at the change. I said to myself, "What has come over this life? Why this marvellous transition as from darkness to light?" One day I asked her to tell me the secret of the transformation, and I remember well the description she gave me of a vision which came to her by the altar of the church whereat she had so often kneeled, in thoughtless participation of the sacrament of the Supper of our Lord, and of a voice

which she seemed to hear calling unto her and saying : " Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness of these things which thou hast seen, and of those things in the which I will appear unto thee." To that vision she humbly and sweetly said, " I have not been disobedient." And like Paul, " having obtained help of God," she continues unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: " that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." That was all. She had had a vision ; she had been obedient to it.

They have come to us ; possibly they are with us to-day. Brethren, have we been obedient to these visions ? Have we followed earnestly, persistently, faithfully, whither they were designed to lead us ? If so, well. To us, in the end, will come the exceeding great and blessed reward. By and by, when the end shall have come, to us may there be granted a vision like unto that which cheered the soul of the great Apostle of whom we have been speaking, the vision of the " crown of righteousness laid up for us, and not for us only, but for all such as love His appearing." Better than all, in that last hour, when the thunder of life's great battle shall break but in dying echoes upon ears growing deaf to all the sounds of the life that is outward, may there come to us the great, the final, the crowning vision,—please God, may all of us behold !—the vision of the " King in His beauty,"—the Master whom consciously we have served,—whom, not having seen we yet have loved,—at whose feet shall be cast the crown of our rejoicing, and in whose ears joyfully each shall exclaim : " Master and Lord, I thank Thee I was not disobedient to the heavenly vision." Amen.

PRIMITIVE MAN.

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THERE is much said in our day about primitive man. And, indeed, if thoughtful people look for an interesting subject of investigation they can hardly find one more to their hand. There is much about it to excite intelligent curiosity. And this interesting-*ness* is not merely in the way of entertainment, or of adding something to what we have known before. It is "interest" in the strongest and highest sense. At no distant point it touches all that concerns each one's welfare and honor. It must of necessity affect his religious belief;—and that alone carries with it all that I have just said. Then it cannot be separated from his general view of history;—from all metaphysical enquiry,—or from any wise conjecture as to the future of all mankind.

As for modern and cotemporary science, with its fascination for all eager and ambitious minds, you cannot search for what is "natural" without trying to find what is "primitive." Among such acknowledged specialties we have now "anthropology." The very first chapter of that (I will not say "the preface," for then it might be skipped by everybody) must be *Primitive Man*.

If what we are engaged in is a more general investigation of all animal life, as zoology, or even yet more ambitiously and extensively as biology, the research of every sort of life, from the simplest bacillic germ, the earliest and minutest embryo, sooner or later it cannot help having something to say as to where in history or pre-history the observing and scientific animal, man, had his primordium; or, if that be a yet further question,—where he began to be really man,—and ceased to be something else.

In this search it will not be afraid to explore everywhere and to "have its say," even though others who think themselves in prior and rightful occupancy of that ground are alarmed and "shriek" at the intrusion;—yes, even if they think this a sacrilege

as well as a rude trespass. The lofty and delicate politeness, which would rather sacrifice strong curiosity than seem to intrude where another thought it intrusion, has no force with the zealous or ambitious investigator. And, as to the sacrilege, the French military proverb,—“*Rien n'est sacré à un sapeur*,”—entirely covers that point.

Let us begin the investigation by noting that all enquiry about primitive man did not begin with us of this generation. It is not merely one development of the natural science which began some three or four hundred years ago and has made such advances within our lifetime. Men who lived and wrote two or three thousand years ago thought that they knew something about it, and were actually that much nearer in time to primitive man than we. Those to whom I refer were not mere slaves of superstition, as we are apt to set down all such ancients, but quite the most thoughtful and, in the best sense, free-thinking of mankind then; even as acute and profound thinkers as any are now. For us to take no notice of what such men thought and said, because they knew nothing of the telephone or solar spectrum, or even of the Copernican System, would be rash self-conceit.

The question must lie in the main between two alternatives, though if any one can find another solution, better than either of these, that should be allowed. The two are as follows: 1. The older,—that primitive man was, at first, at least in some respects, much superior to any of his descendants;—that the actual men of all generations since have been born with a much-disordered nature,—and that all self-improvement has not yet raised them to that original. 2. The other and later is, that the human race, as early as we can distinguish the first of them from the lower animals, was of a very low order of intelligence, compared even with the barbarians of our time,—all that we admire and value most in human nature now having been developed in the race by slow degrees through many generations.

There are also two methods for this investigation, one or the other of which must be followed, not as exactly corresponding to the two contrary results just mentioned—apart from that, having their own merits or demerits for the enquiry before us. We may distinguish them as the scientific and the historical.

One of them will be the right one for one kind of questions, the other for another. We cannot investigate the undulatory theory of light or of sound by history, or the American Revolution by science.

According to the first-mentioned theory as applied to our subject, it is assumed that the truth is to be obtained only by expert investigators now studying observed facts, and that to their conclusions all earlier traditional opinions are to be strictly subjected. Of such "facts" are the physical science of our time as to the geologic structure of the earth's crust, the observed phenomena of all life and growth and "the origin of species"; the supposed scientific results of such research as to a former "stone age," "bronze age," etc., etc., of all mankind; the usages and conduct of civilized and savage men now and the comparison of the civilized with their savage ancestors of ages ago. Some little use is also made of history but more of pre-historic conjectures. It should be added that from this research all that belongs to the religious belief of Christians is to be rigorously excluded; because, it is said, science and religion must not invade one another's provinces (if the latter is allowed any province in the region of truth), until the scientific result is reached,—to which that religious belief may adjust itself as well as it can.

The other method is to treat this question first as historical; certainly not to assume as self-evident that it has nothing, or next to nothing, to do with history. We might, indeed, at first, examine any suggestions made to that effect. Yet if we hear none such,—or these seem of no force,—then we are to continue following out in history what seemed to all the Christian ages before this real knowledge as to human kind from the very beginning,—eliminating from it any false traditions which may be observed and enlarging it by any later discoveries;—or even dismissing it entirely if truth so require.

Upon a comparison of these two methods it seems to me plain that the question before us, as to mankind in the past, is, at least for the first investigation we should attempt, historical rather than scientific. If not, then nothing is properly historical.

It has this advantage also, that, unlike the other method, it is not in a manner forced to leave out of account the spiritual

nature of man. The merely scientific explorer need not deny that spiritual nature. (How could he if a Christian?) But though a believer in it, if he treats this subject apart from history and religion, he is compelled by courtesy to his scientific co-laborers to say nothing about it. Now, if our kind have such a spiritual nature, we cannot do justice to the search for primitive man without giving some attention to that. The investigation would be incomplete, even were the part omitted a quite inferior one; and so would be fatally marked with uncertainty.

But for us who have no doubt whatever that the spiritual is altogether the chief thing in man, the result of such an incomplete examination is preposterously ineffective. We might as well confine ourselves to dead bodies in the study of human nature. In fact,—let us say it at once,—the true Christian man can rightly go nowhere that he cannot take his religion with him, all of it. However, all men are free to conduct their searches for truth as they will. In the end what God wills, which is absolute truth, will entirely prevail.

So we now take up the method of history. What we find come of it we can then compare with the supposed results of the other. If those are more probable and more valuable we are then at liberty to prefer them. Let us first ascend the stream of time, taking some point of beginning which is beyond doubt within the limits of history. Such is every way the Christian era. At that time we find among those who were wisest as to the greatest things, nearest to us in the thoughts and ways of the most enlightened men now, a fixed belief that the first of mankind were created perfect, gloriously superior to any of themselves, or of the other generations in descent. Their greatest joy was in a hope of restoration to this of themselves and of all their fellow-men who would accept this great grace from God. They believed the process already begun with themselves, as they truly believed in our Lord and Redeemer, Jesus Christ.

They also believed that God had told mankind of all this. For one instance of this belief (to say nothing of an agreement to that effect in all the Christian writers of the second, third, and fourth Christian centuries), a remarkable Greek writing of the first century (St. Paul, Ep. to Coll. iii., 9) says to some men of

that time, that they had "put off the old (*παλαιος*) man with his deeds, and put on the new, which is restored in knowledge, after the image of Him that created him." Here we have an evident reference to what was even then a very ancient writing believed by all Christians and Jews of the time to be what God says to men; which told of primitive man as created in his Creator's "image," and which excellence and glory was lost for all mankind in that first generation. According to this, the old or ancient man, which had now been "put off" was not the primitive human nature, but the degradation which had become and then been through all those ages past a subsequent human nature, now to be replaced by the older and original perfection of man and image of God in him. In other writings of this same author and of his cotemporary Christians many like passages are found.

It should again be especially noted that this belief of theirs has no association whatever with the absurd superstitions of those times. For these writers all were the opposers of all such false religion, of all idolatry, dark and cruel magic and sorceries of every kind.

The same belief as to primitive man is traceable back for many ages in the Hebrew writers, as already suggested. The like thought also lingers in Pagan history as far as that goes back in the legend of a "golden age." No one can guess what can suggest this to men as a mere fiction, if all fact were against it. As a fading tradition of something which had come down from the first, it is quite natural.

Returning to the Hebrew literature, a writer among them before Homer (*pace* the "higher criticism"), of very philosophic turn, as the result of his observations and deepest reflections upon human life, says (Eccles. vii., 29), "Lo this only have I found, that God hath made man [Adam] upright, but they [his descendants] have sought out many inventions." The fair and only reasonable understanding of this is as a contrast between the "uprightness" or righteousness in which God made primitive man, and the degradation into which his disobedience and the self-willed *λογισμούς* of his sons have brought all mankind. (This last word [in the Septuagint] and its cognate synonym are thus usually employed both in lxx. and New Testament.)

Then as we go on back, the father of this Solomon, king before him, a hero and a great lyric poet, in one of his sublime songs of religion has this passage about the creation of all things (Ps. viii., 3-7) :

"When I consider Thy Heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, (*enosh*) that Thou art mindful of him, and a son of Adam, that Thou visitest him? For Thou hast made him a little lower than God [or the angels?], and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things in subjection under his feet, etc., etc." *

Let us note that this begins with a full recognition of the littleness of man in some aspects in comparison with certain great creations of God—sky, moon, and stars; and then breaks forth into adoring gratitude toward Him, who, nevertheless, created us at first in a manner like Himself and made us lords of all else in this magnificent world. Yet we should also remember that this same David says elsewhere of all mankind: "The Lord looked down from Heaven upon the sons of Adam to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one" (Ps. xiv., 2, 3): (Let us also bear in mind that this is cited by St. Paul, Romans ii., 10, etc., as decisive authority for the facts, as is also the Psalm first quoted in the Ep. to the Hebrews ii., 6-8.) There are many other like passages in the Psalms.

It can but come into our thoughts now, that these sayings of David like those of St. Paul have a very probable, I think I may say an evident and certain, reference to something in a yet earlier Hebrew writer, Moses.† For as we go on back we come to that wonderful and venerable part of the Book of Moses ("so-called" shall I say?) commonly named Genesis. This much at least is historical fact, that Genesis opens with what purports to be an

* Of course we may not here explore all the sublime mystery of these words especially as quoted in the Ep. to the Hebrews.

† Any of my fellow-students of Scripture who think this an exploded error must have patience with some of us who still firmly believe what the Christians of the first century did, and who expect that those of the twentieth will believe the same.

account of how "in the beginning God created the heavens and the earth," all other living things that inhabit this world,—and man.

But have we now gone beyond history? Yes, if there be no written Word of God to men as distinguished from anything which human genius or diligence can produce, or if such a divine revelation is not to be included in our "historical method." So far, regarding in all histories and other writings only what was human, we have merely this result, that a belief of primitive man's perfection and superiority to his descendants, instead of a brutal baseness far beneath them, did prevail among some men from the earliest times of history.

And then it seems plain that not only were there in fact no written records for some generations but also that it would not occur to the first of our race to gratify the curiosity of descendants by an account of what they thought and did or how they behaved. Besides, might there not be, must there not be, something which happened before the first man began to live and to know, and which it was well for us all to be informed of?

Have we, we may ask again, have we then searched for primitive man by the historical method quite in vain? As man himself has failed to tell us of his original nature, is there none but he who could do this? It must be so if there is no other thinking, remembering and uttering being cotemporary of mankind, or rather before them. Now it is very easy and, however absurd for us Christians, very common, to take for granted that there is no other person but man who could observe, remember and recount anything of this. But is this reasonable? It is, indeed, naturally the atheist's position. Yet surely we are not on that false and fatal ground of the denial of God, which is the most preposterous of all absurdities. But who knows that there are no other persons, whom He made before man, intelligent, truthful, kindly-disposed to us and well-informed, who might tell us just what we long and need so much to know, and now seem to fail of all means of knowing? Thus we may yet hope in that direction.

But we Christians positively know and should be ashamed of so much forgetting, that before the creation of this world God

made an order of holy angels, our seniors and superiors in many respects, our well-wishers and benefactors according to His commands. There is no reasonable doubt, if we take God's Word in its natural traditional sense, that they were witnesses of the creation of man and shouted for joy over this as well as all else of that glorious "beginning," as also they did when our Lord was born for man's redemption. If all else failed might we not unreasonably hope that these would tell us what we need to know about primitive man? But then we also know of some of these who "kept not their first estate" of loving service of God, who are, and especially one of them as leader, the enemies of mankind in unperceived suggestion to them of all evil thoughts and conduct. It might well be the effort of such to keep that knowledge from us and to discredit it if already in our possession.

But dare we look even higher than the good angels? Is it out of the question to hope that God Himself, whose commandment they only fulfil when they do us any good, that He may, in that glorious and transcendent love for us though so unworthy of it, tell us what His purpose was in making man, and what He made him then? Upon patient reflection I cannot see any antecedent improbability of this. I suppose that we Christians are at least agreed that we have some direct information from Him, more especially in our Holy Scriptures.

So believing, should we not find it reasonable to hope, to believe, that He might give us as a part of that revelation an account of our creation and primitive real nature? On the contrary, if there were no such thing in God's Word, we might not unreasonably wonder at that as a mystery, and with humility and entire submission to it, as better than our reason, be amazed by the fact that this was left among the "secret things which belong unto the Lord our God," and not put among "the things that are revealed" and "belong unto us and to our children forever."

All things true and wise, therefore, summon us now to reject the artificial and false notion that what is recorded in God's Book is not history for our use,—the best and most useful every way,—but to look into that sublime Genesis with which Holy Scripture begins, for some answer to our questionings about pri-

meval man. Any candid, intelligent soul, if it had never before heard of a traditional belief in this as what God tells all men, could not but read for the first time with breathless interest that statement, that after the creation of all else, "God said, Let us make man in our image, after our likeness: and let them have dominion," etc. (Gen. i., 26).

This saying, of man made "in the image of God," is in some aspects of grandeur and of useful instruction surpassed by nothing else in all those writings. No one who accepts it as true and divine, even through whatever mist of "allegory" he decides to read the history, can without the greatest absurdity pass it by or postpone it for anything else in the enquiry as to primitive man. It is the declaration of the absolute Maker of mankind as to what He intended and what He did in that transaction.

For one thing, it takes man out of the category of other life upon the earth. It seems (I cannot read it otherwise) to exclude the notion of his being a development or improvement of some other living creature before him. It sets him far above all the others. There is not the least exaggeration, nothing but simple truth, in saying that no greater, no other such superiority could be made known in words. It is even safe to say that it could not be rationally believed upon any other authority than this, or inferred from other facts, that any creature of God was made by Him in His own image and likeness.

The immeasurable distance between the highest of such natures and the Infinite God would make such a saying of ours, as our discovery or conjecture, a blasphemous absurdity. When He says it, however, it is an absolute truth, and our part is simply to understand it so far as we possibly can.

One part of its meaning seems implied in what is immediately added—of man's superiority and rightful mastery over the other living inhabitants of this world.

Of course it cannot mean that we are like God in that as to which He is absolutely and eternally alone. To try and express in one way this infinite fact, which of necessity transcends human thought and words, He did not say, "Let us make man God."

The first condition of knowing how man was made in the

image of God must be to know God; to know something, to know as well as we can all that is possible for us to know of Him. The agnostic assumption is then fatal to true knowledge of man. Then also men can only understand this in proportion as they have made use of the means He has provided for "increasing in the knowledge of God."

In the second place we must know all possible about mankind in general, by consciousness and reflection, by observation of others, by information about what mankind have been doing, that is, by trustworthy history. But who indeed is equal to such a vast survey of all human nature as this demands? Certainly, it should make the investigator very humble and cautious in his assertions. Or is this doubtfulness of any one man's studies of anthropology quite corrected by the aggregate of so many careful observers of facts and acute reasoners in the past? Not to much effect. There is the same misleading tendency in them all of imperfect knowledge and of ambition in maintaining theories instead of seeking truth, as also the confusion of their contradictory opinions for the reader.

There is some guaranty against all this, some security for valuable results in the study of human nature, in such writers as have kept their eyes all the time upon the Glorious Master of truth who is also the Maker of man, and have believed in and acted upon a promise of His to "give wisdom" to those who are conscious that they "lack" it, for such a great undertaking, and have called upon Him for this. That very Book of God also, from which we learn how He made man, furnishes the true knowledge of Him and the best account of what man has been and is. Let us follow this method in learning about man's being made in the image of God.

For one thing most probably—ought I not to say most certainly and self-evidently?—he was perfect in his kind. If he were then only some crude and rude beginning in what was in almost countless later generations to develop slowly into the being we now call man, how could he be then declared "very good"—"made in the image and likeness" of Him who is Eternal Perfection? Is there any possible aspect of the One Self-existent Person, whose will is the sole source of all other being,

which would make His "image and likeness" stand for a creature only then beginning a slow process of change from the brute condition to what we now exult in as human nature? After long consideration of this question, not neglecting what has been suggested of late as a sort of compromise, that man may have been made "potentially" perfect yet actually very defective, I can but decide that one of these beliefs excludes the other; that if we believe that God made man in His own image, we must understand by this that He made him perfect in His kind.

God made man like Himself, a person. This, as distinguishing human from animal life, includes self-knowledge or consciousness, knowledge of other persons and of great facts outside of ourselves; imagination, by which we may have the unseen and the future in our thoughts; memory, which maintains in us the sense of our own identity and that of other persons and things and keeps the past alive and real to us; reflection and choice, a sense of what is righteous in choice and conduct, our own or others. But above all in the human person,—certainly as made in the image of God,—it was of his essential nature to have "the knowledge and love of God" the chief purpose of his life, and after this to love each of his fellow-men with whom he had to do, and, in degree, as he had, as himself.

That this is included in the divine "likeness" and the chief part of it, all the rest being means to that chief end, is plain enough from what He plainly is, and as plainly has made us to do and to be. "God is love," and each human soul is an object of that love, so meant to be in its creation. As plain is it to each of us that this is not one of those divine things which we cannot at all resemble Him in. Who doubts that he can love some one? Then, also, in Himself and also in what He is to each of us He is every way the greatest possible object of love. But what is even greater than this proof of right reason, we have from Him this account of what is "first and great" in all our duty, namely, to "love Him with all the heart," etc., and included in this and "like unto it" to love our fellow-men as ourselves. This is and therefore was the will of God in creating and maintaining human life—that by our free-will that life should be one of loving obedience to Him and of unselfish love to men.

This may be, and I believe is, denied by some in denying, or at least doubting that God is a person. Then indeed there really was no one to command or to create, nor to be loved. It is virtual atheism, though some who nourish such doubts may recoil from that word. But what can exceed the conceited folly of one of us or all of us—proud of our being persons—who think so much and so magnificently,—who will with such heroic strength of purpose and sagacity of execution,—who can be so magnanimous and beneficent to one another,—of our looking at Him and doubting whether He is a person?—whether He knows one of us from another?—can see or feel any difference between the noblest of mankind, and the vilest and basest?—of a man deciding that God is a mere mechanical power—without thought or memory, freedom or love!

In what sense then would we be made in His image? Are we vast blind forces, which cannot know one another, without sentiment or will, without affection or memory? Or are we of a superior order in all these things to our Creator?—persons, while He is only a thing?—more spiritual, intellectual, and moral than the Eternal and Almighty God? Can anything be more preposterous and absurdly false?

We have then primitive man, a very noble and beautiful creature, perfect in his kind, intelligent, loving, devout, happy, set upon the earth among all else that live upon it as having dominion over them, knowing God by faith (for, whether we reckon this a felicity or misfortune of this life, it is true that “no man hath seen God at any time”), innocent of any offence against Him or a fellow-man, and as His “image” reflecting back upon God the love which that Lord has for him and is in all His absolute being; these two of our kind also each loving the other as himself.

But the divine history then goes on to tell us how then supervened the present and different order or rather disorder of which all other history and all present experience is full. It relates man’s downfall from such primitive excellence. Then follows the story of multiplying generations in which men went from bad to worse, until “God saw that the wickedness of man was great in the earth and every imagination of the thoughts of

his heart was only evil continually." It is added that He "repented, having made man on the earth," and said, "I will destroy man, whom I have created, from the face of the earth." Have we studied this awful sequel of the first transactions as we should—not in order to have an answer for smart cavillers, but to learn as well as we can what God has told us; or, if we will believe that this too is all "allegory," to learn what the divine allegory means for us?

The chronicle then tells us that the one religious family left, being saved from the general destruction, went on to re-people the world. Then it conducts us with connecting histories of the Israelites to what it announces as the greatest fact of history which happened about nineteen hundred years ago. Its earliest chronology seems to allow of different statements in figures, and the really correct statement may not have been made as yet by any one, though that is not of any great consequence.

What concerns us most in all this is, that the history so far presupposes throughout that fall of all the human race from a primitive perfection and spiritual glory, for which the later advancement in numbers, in arts and arms, power, wealth and display, was no sort of compensation. The story of the flood has no significance without this. The separation of Abraham and his descendants from the rest of mankind and the hope of great divine mercy to all men through this is unmeaning without it. The setting up of the nation of Israel, its government and ritual, its prophecies and psalms, all its Holy Scriptures and history are really unintelligible except as we think of the one first man who was made in God's image, and, falling from that, brought down all his descendants into a great degradation.

Yet these Hebrew writings also recognize in the most natural way all that we know by other means of the barbarisms, ignorances and miseries of the struggling nations of old, and of the horrid superstitions and false religions of almost all men. And thus they make the only real suggestion of some key to that awful, and by human reason unanswerable, problem, of how wickedness and misery so soon came into the world and quite subjugated it; and that other related one, the contradiction between ideal and actual man, which all human minds have rec-

ognized more or less ; the struggle of the better few, by penitence, self-denial and supplication to divine power and pity, to be, in fact, what they feel they ought to be.

It is worth noting, that while the religion of the Israelites was thus far above that of the other and much greater nations around them, they were, in what we are apt to think most of as "civilization," quite barbarous as compared with Egyptians, Assyrians, Greeks and Romans. That fact seems of itself fatal to the notion that true religion is in any way the product of advancing civilization. We have only to contrast the religious belief and actual worship of the great nations, of many imaginary deities, representing rather the vices than the virtues of mankind, then worshipped with absurd idolatries and indecent ceremonies and legends, to contrast this with the knowledge and service of God in Israel, claiming simply to be an uncorrupted survival of the true primitive religion, of the truth (is it not ?) that God is one, almighty, invisible and holy, that He absolutely requires of men to be just, truthful, chaste and merciful. With this it gave out mysterious hopes of His purpose to send into the world a great deliverer of all mankind ; this as the sequel of the history of man's creation in the image of God and his terrible fall from the original nature.

But in following down that history we have at last arrived at something which certainly is not allegory, even the most philosophic and pregnant. It is fact, or nothing.

All at once there appeared for the first time since Adam, and for the last, a Man of whom, from His actual character and life, it might well have been said, "in the likeness of God created He Him !" Of Him alone of woman born was it ever truly said, "He did no sin, neither was guile found in His mouth." He was very gentle, yet entirely fearless. He had (literally) immense wealth, yet He chose to be a very poor man, to be known for all His lifetime only as such. He had unlimited power, but never used it to repel injuries or insults, still less to resent them. He knew everything, far more than the ablest and best educated men around Him ; even what genius, learning and experience can never teach one of us, He "knew all men"—"knew what was in man," the most secret thoughts of each one. Yet He never

used this except to do good to other men, and, therefore, sought rather the company of the plainer sort and endured with gentleness the supercilious ways of the others, except when truth and those men's own good required severity of words, which was then used with most intrepid indifference to personal danger. While He denied Himself, cheerfully and quietly, what even good men obtain and enjoy when they can, He lavished upon all whom He found in such need the most precious gifts, curing their incurable diseases of body or mind ; relieving their helpless hunger, even bringing some to life who had died, and granting divine forgiveness of their sins.

All before this last was really incredible of a man (so our real knowledge of "human nature" tells us), unless he were something more. But this, that our fellow-man did forgive other men's sins against God, requires as the only thing which could remove this history from the incredible, that this Man, Jesus of Nazareth in Palestine, should be also the almighty and eternal God, who in the beginning created man in His own image, now descended out of Heaven to be our fellow-man, as a part of His new creation of all who will believe on Him.

Following out now the bearing of this fact (for such it certainly is to us as we believe in Him), we must "make room" for it—whatever supposed factlets may then seem to be crowded out. Nothing can be true to a Christian that contradicts it. It is far more to us than all that other knowledge could be, that this divine brother-man, "for us men and for our salvation came down from Heaven," to restore us to our original birthright as sons of God, to "create us anew" in Himself, to give to each such soul, God the Holy Ghost as a new life in this world, to admit it at death to a heavenly paradise of rest, more beautiful than that from which Adam and Eve were driven in guilty terror.

In His glorious resurrection from the dead, and ascension afterwards into Heaven, as a divine Lord forever, He represents also how He will at a great future day bring this world and all its fashions to an end, and gather His people, then perfect in both body and soul, into a better life (far better than even mankind lost in the beginning) and which will have no end.

All this has its own simple and majestic consistency with the

story of Adam in the Genesis. So the prophets of the New Testament speak of it ; as St. Paul in the passage quoted early in this paper tells his fellow-Christians of Colosse that they have "put on the new man after the image of Him that created him," and in his first epistle to the Corinthians xv., 45, names our Lord "the last Adam," in whom all who are His "shall be made alive," just as in the first of that name "all die." In various other writings and references does the Christian prophet of God and the other New Testament writers, his companions in this, declare the same in substance.

No one questions that this was once the universal belief of Christians. That seems natural enough. They accepted the Holy Scriptures as what God told all men of their duty, of the past and future of our race, and, as a part of that instruction, about the creation of man and his "first estate." According to the plain reading of that history, as it seemed to them, Adam was at first all that they admired in the noblest of his descendants, and something more, though, of course, without those accessories of visible and intellectual splendor which the thousands of years of history had accumulated as some offset to its confusions and miseries. They knew of but one exception to this, and He was the one who had come down from Heaven not long before, to redeem the whole race from this terrible ruin. It has also passed down to us as the accepted belief, by education and tradition, if you will, through all after generations, almost without question, to this year of our Lord, 1890.

What we are asked to substitute for the old belief, and why, is, in substance, as follows: 1. It is said that the received chronology from Adam to historic times as taken from the Old Scriptures is proved to be far short of the real antiquity of mankind. This is claimed to be shown by the Egyptian and Oriental remains, especially of written records lately deciphered and interpreted: also by geological discoveries of human bones in gravel drift and of very ancient "cave-dwellings," etc., in Europe, and alleged evidences that all nations have come up by degrees from a sort of brute life through "stone ages," "bronze ages" and the like, to the condition of the most barbarous human life now known.

2. With this also seems to conspire a new interpretation of the Old Scriptures, commonly called the "higher criticism," which so far as allowed casts quite a thick haze of doubt over all that history as it has been heretofore understood. For those who accept it, this could not possibly be otherwise until by such an editing and recasting of the various Hebrew Scriptures, according to the demands of that criticism, they have a new "Old Testament," which may be a book of the people, such as is our present Bible.

3. Last is that theory of "evolution" which is now the prevailing fashion of natural science, and which demands that the nature and history of man shall also be adjusted to it. This of itself sets aside the old belief as to Adam, his perfection of nature and subsequent fall and the degradation of all his descendants. It substitutes for it a self-evolution of formless matter through ages beyond our computation until among other products man slowly emerges from among other mammals and then evolves himself further upward through the most beastly barbarism to civilization.

But short of this extreme statement of the "evolution of man," though there can scarcely be any "holding ground" short of it for those who surrender the older belief for any form of the other, the combined result of the three sorts of proof alleged is a theory that whatever vague allegorical meaning may be found in the scripture history, the ascertained truth is that somewhere in the very distant past mankind first appeared scarcely to be distinguished from the simians who have such a ridiculous visible resemblance to them. From this, by a very slow but steady evolution for countless generations, the race improved into such tribes as the Laplanders or Australians, then to handsomer and more intelligent barbarians, and has now become civilized man.

I regret much that we have not room here to examine thoroughly in detail the various proofs alleged for this. I can only say that I have used all means in my power to understand what their promoters mean and to weigh this according to truth. My own judgment is that what is proved is at the utmost some minor details of facts. Their application to the question

before us goes to establish some ground of probability of the new theory, provided that no other solution is presented with better claims. Then the supposed Old Testament chronology, which is at the best within a moderate range a choice of conjectures, is of no consequence in this investigation. The study of Egyptian and Asiatic remains is only just begun and by no means helps us yet, in so great a question as this, to much more than suggestion, even that perhaps mistaken. The geological facts and arguments are quite as unsatisfactory in this application, and could prove the evolution theory against the history in Genesis, only to one who had no "staying power" for serious religious belief, or was much afraid of scientific contempt. How much the new "criticism" can as yet in this enquiry weigh with those who still look to those Scriptures as we now have them for divine truth, I have already intimated. There is the same inadequacy of all that is adduced as to the condition and history of various tribes and races, to maintain the new theory.

Whatever of the kind is instanced correctly is just as consistent with the old belief. The inferiority to the central nations of the stunted and stupid Laplanders or the brutal Bushmen, or what is inferred about the "cave-dwellers," men of the "stone ages," etc., would be the natural result of their far migration from the first seat of mankind and their struggles with hard "environment." The assumption that brutality means antiquity is a mere begging of the question. More to the point is the question why these tribes also have not long since "evolved" by that automatic necessity into civilized man.

There are and have been from most remote history nations of barbarous men, by comparison with others very ignorant, dull, superstitious, beastly and cruel. Some of these by gradual improvement through many generations have become of a much higher character every way, as individuals and as peoples. Some of these last as individuals much excel the others of their own country. So far there is no dispute about the facts. But it is claimed further that this movement, call it civilization or what we will, must have been a steady progress from the very first, so that all mankind are vastly above their first progenitors; and that this is in fact an irresistible self-evolution through all

the past and the future. This granted, primitive man is of course absolutely the lowest in the human scale ; his baseness is really beyond our imagination.

But do facts sustain this inference ? Suppose that I, as a traveller first sailing up the Nile and seeing the squalors and miseries of Egyptian life, should say that I had always until then believed that here history began with grandeurs that called for wonder at that far-off past. But now I saw my mistake. One who knew better would then tell me that indeed Egypt's place in the history of civilization was a very high one ; for I was now looking not upon advancing evolution but upon great degradation. So the inference from ancient barbarism backward to something worse than barbarism in the beginning of our race, or even of primitive inferiority to civilized man in the really greatest things, has no force until the suggestion is met of a great degradation intervening. Still less could that inference be allowed by one who believed that, as a certain matter of fact such a "fall" of the race did take place in the person of the primitive man himself, and that the degradation went rapidly lower and lower for many generations. If he believed all this upon the authority of the same Divine History in which the account of man's being made in the image of God is found, this supposed proof of a low and beastly beginning could not be allowed by him so long as the authority of the Divine History was adhered to.

But this illustration from the degradation of Egypt is useful in another aspect yet. Three thousand years ago our Celtic and Saxon ancestors were to the Egyptians but contemptible savages, while they were the most civilized of mankind. Now the descendants of those brutal tribes alone maintain decency and justice on the banks of the Nile, and are the sole hope that Egypt shall not always be "the basest of the kingdoms."

In fact, but for one thing which does not at all belong to any such triumphant evolution of human nature, but goes with the belief it would displace, *i. e.*, the Kingdom of God as our Lord proclaimed and established it on earth, it is not so plain that mankind are of any higher order than they were when Roman soldiers first came to Britain or even much earlier than human

history tells us of. In fair proportion of numbers and of time for development, our modern civilization does not compare with what any one can now see of ancient Egypt. We forget that there is something much greater in man than the visible "civilization." How many men have we now in those proportions like Abraham, Job or David? That it is not dress, furniture, architecture, or luxuries of any kind which make men or peoples really great, we concede on all hands, as in one of the finest of latter day sayings which puts "high thinking and plain living" far above the opposite alternative. How much more of this may there have been in proportion in the world of the patriarchs than in the age of Julius Cæsar?

Or is this continued progress of mankind throughout the world, as such a general "natural" force should work everywhere, shown in the safety and happiness of every soul now, compared with that gloomy past in which a very few revelled in all that was to be desired and enjoyed while most men were degraded and miserable? On the contrary there is some reason to think that in the earliest ages, even for a long while after the fall, the good things of this life were much more equally divided than now. We can now only give this slight glance over a vast question of fact which deserves the most full and careful study.

Then let us summon the testimony of honest consciousness for each one's self and the suggestions of all history as to whether this story of the fall be fact or fable. For myself I must say upon reflection that here also the balance of proof seems altogether in favor of the old belief. If this had nothing to do with religious faith, still what each one knows of himself and what all histories tell us of the past life of mankind, as well as the wonderful confusion and wretchedness of most of our fellow-men now, makes such a "fall" of man at the very first the only key to this vast puzzle. Certainly, if this is denied as a fact, the Gospel of human redemption by our Lord Jesus Christ has no consistency or coherence with other truth.

What is good in modern civilization belongs plainly on the other side of this question. No history tells us of an advancement of men from the barbarism of struggling violence to justice

and peace without a religion. And no such enduring advancement has ever been made as that of modern civilization. And the religion under whose influence this was done was this Christian religion of ours, working in a great society of men under the authority of God Himself to restore fallen mankind to its primitive glory and perfection.

Then if the argument for "evolution" is referred to a somewhat distant future, to a time when all this ugly ignorance, wretchedness and wickedness of mankind will have disappeared forever, then let us rejoice that this is not a wild dream of self-conceit but a divine fact. We can even see the process by which it is coming about. Yet it is as certainly a fact that this has nothing to do with the theory of mankind emerging first from a dull, beastly baseness, and rising to spiritual perfection by an automatic development. The whole process and hope of such a glorious future has belonged for thousands of years with the opposing belief that primitive man began with beautiful perfection of his kind, made in the very likeness of God Himself, and that, fallen from that into far degradation, His Creator has redeemed him from this by a great mystery of grace. The only organization of men themselves that does anything worth mentioning toward that end, or that ever did, was built upon that fact. Its members believe that its force for that end is really the tender gracious love of the Almighty God for lost mankind. Their confident hopes of success in it at the last is simple faith in His telling them so, as they suppose.

It is, therefore, quite unfair for those who promote the new opinion to appropriate what seems to have been already effected in that way to their purpose, unless they can show plainly that this is really the work of that evolution of human life and nature which they maintain, or that the traditional Christian belief is not so favorable to that result as this which they would substitute for it.

As the sum of all this inquiry, is it not better for you and me to remain on the high and firm ground where our religion has placed us, than to abandon it for a new notion against which, to say the very least, more and greater objections can be made? Is it not better to abide in it than, by any weak yield-

ing to the current of some other people's opinions, risk its almost (or quite) wrenching us away from the "traditional" faith in God and His Gospel; and then have to find our way back to it by severe struggles and bitter humiliations? What will we have gained or what good done to others then by our venture? What may we not have lost?

PROFESSOR HUXLEY'S LATEST POLEMIC AGAINST THE CHRISTIAN FAITH.*

[Contributed to the American Institute of Christian Philosophy.]

BY REV. GEORGE W. KING, PROVIDENCE, R. I.

THE latest polemic of Professor Huxley's against the Christian Faith is well worth candid consideration. In a paragraph we present a synopsis of his position.

He first attempts to bring the Bible in certain parts into conflict with Historical Criticism, but as the Professor does not claim to be a specialist in this field of research, we may turn from it to his other claim of scientific collision, where he is well at home and has a right to speak. Attention is directed specially to the story of the flood. It is shown that theologians quite generally concede, in compliance with the demands of science, that the flood was not universal, but limited. The aim of the author is then to show that a flood of even the limited proportions assumed was not possible. This he claims on the ground of the physical conditions of the country where it is alleged the flood occurred. These are of two kinds. The first pertain to the declivity ("from an elevation of five hundred or six hundred feet at its northern end") and the comparatively uniform surface (having "hardly so much as a notable ridge to break its uniform flatness") of the land. It is asked, in view of the fact that "water cannot be piled up in a heap like sand": "When, after one hundred and fifty days, 'the fountains also of

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the deep and the windows of heaven were stopped, and the rain from heaven was restrained' (Gen. viii., 2), what prevented the mass of water, several, possibly very many, fathoms deep, which covered, say, the present site of Bagdad, from sweeping seaward in a furious torrent; and in a very few hours, leaving, not only the 'tops of the mountains,' but the whole plain, save any minor depressions, bare? How could its subsidence, by any possibility, be an affair of weeks and months?" The inference involved in the inquiry is, of course, negative. The other class of facts pertain to the height of some of the mountains in the district. It is said that the water to be high enough to cover these mountains would necessarily have had to cover the entire globe at the same height; this according to the laws of water. The writer thus claims that a limited flood of the kind conceded was not a possibility without at the same time being universal. The object of this attempt to discredit the story of the Noachian Deluge is for the further purpose of discrediting the authority of Christ. Professor Huxley, finding corroboration in the views of Canon Liddon, maintains that Christ's authority and trustworthiness are bound up with the story of the flood, as also with the cosmogony of Genesis, the story of Jonah, etc. The ground of this claim is the fact that Christ referred to these events as true history. For the same reason the trustworthiness of Paul also as an inspired Apostle is involved in the truthfulness of the Fall as recorded in Genesis. The author discards, with Canon Liddon, the theories of "accommodation" and "ignorance" on the part of Christ, urged by some as accounting for His apparent sanction of the Old Testament in the particulars referred to, as illogical and unsound. Accordingly, he finds himself out of sympathy with the writers in "*Lux Mundi*,"* who strive to harmonize the Christian Faith with doubts or denials of the stories of the Old Testament that may be scientifically or otherwise proven to be untrue.

If we grant Professor Huxley's premises, viz., that the story of the flood, for example, is untrue, and that Christ's trustworthiness is bound up with that story, of course the conclusion is in-

* "*A Series of Studies in the Religion of the Incarnation*, edited by Charles Gore, M.A., Principal of Pusey House, Fellow of Trinity College, Oxford."

evitable—our faith is gone. But we propose to examine these assumptions, and to point out the consequences of some similar assumptions, were they made, upon one, in particular, of Professor Huxley's scientific doctrines—consequences that he will not be so ready to admit as in the case before us; and we think that even Professor Huxley will be willing to acknowledge that the logic that is good in opposing religion ought to be good in the field of science.

In the first place we hasten to concede the difficulty experienced between the facts of science and some parts of the Old Testament. We confess that we do not see any way to reconcile the story of the flood in Genesis with the known facts in the case; nor, to specify another instance, have we ever seen any harmony of Genesis and Geology that was to us at all satisfactory. On the contrary, all such attempted harmonies seem forced and artificial. In them violence is done, if not to the Scriptures, then to science; and if not to science, then to the Scriptures. We say, they seem so to us. We cannot deny that some one of them may be a true harmony, but not for us, so far as we have been able to understand them. There are other difficulties also, for which we have as yet found no satisfactory explanation.

So much we readily and in candor concede; but does Professor Huxley need to be told that because he (and we have placed ourselves with him in some instances) can see no reconciliation between science and the Bible, it does not follow that there is no reconciliation possible, and that that reconciliation, if some do not already possess it, may be forthcoming at some future date? Surely an assumption which would deny this possibility would be the veriest scientific dogmatism in the most obnoxious sense of that word. Certainly discovery and wisdom will not die even with this generation. And, besides, science itself has many apparent contradictions and difficulties with some of its most cherished doctrines that have yet to be solved.

But the real difficulty of the case is not satisfactorily met with this position alone. If our whole faith were involved in these unsolved difficulties, and we had not sufficient independent evidence to support the essential parts of our creed, such delays

and reserves would be wholly untenable and uncalled for. But not so if we have such evidence. We are not concerned, however, with this evidence here, and turn to view the subject from another position.

Supposing the apparent contradictions to be real, in other words, that the stories of the flood and the creation are untrue, what must be the result upon our faith? Are we obliged therefore to reach the conclusion of untrustworthiness of our Lord, and to give up all faith? or may everything that is vital be legitimately left to us? What is the ground of the assumption that the authority of Christ is bound up with His references to these stories? These are some of the questions that now demand consideration.

We make bold to assert (and we claim the scientific method in our assertion) that the story and life of Christ are entirely independent from one point of view, and that the essential point, of the story of the flood, or, in fact, of any *a priori* notions of either the inspiration or revelation of the Old Testament whatever. With regard to these matters they are to be decided from the New Testament standpoint, and not the latter from them. Now, we would ask Professor Huxley to tell us by what sort of scientific method or logic he affirms that because the story of the flood may not be true, the story of Christ is also not true? The Professor, forsooth, would prove to us that because a story of an event alleged to have occurred two thousand years or more before Christ is found to be false, a story of much later date, and having independent witness, is also false. But wherein is such an assumption justifiable? Does it follow, we may inquire, because the story of Romulus and Remus in Roman history is legendary that the story of Cæsar is likewise legendary? or that because the story of the Norsemen is involved in obscurity the story of Columbus is likewise doubtful? By what sort of nexus does Professor Huxley connect events in history of thousands of years of separation, and bind up the trustworthiness of the one set equally with the other? What reliable historian would think of deciding the fate of authentic history by that of legend even in the same annals? And by what right do we apply a method to sacred history that is demonstrably not applicable to secu-

lar history, except upon *a priori* assumptions as to the supposed infallible character of the former? By proving certain stories of the Old Testament to be unauthentic, we may disturb certain current notions of the inspiration of the Bible, but this is not the same as discrediting the story of the Gospels.

Our claim is, in brief, that the story of the Gospels is to be examined, as any piece of history, upon its own basis. If it is not historically tenable, then it is to be rejected for this reason. Likewise if from this standpoint it is proven to be true, then it is to be accepted as such, whatever view of the Old Testament we may be forced to adopt in the matter of its inspiration and revelation. In fairness of method we are not willing that the fate of Christ shall be decided by that of Noah, nor even that of Paul by that of Adam. If Jonah did not remain three days in the fish's belly and then come forth miraculously to proceed upon his ministry to Nineveh, it does not follow that Christ did not come forth from the grave after the same lapse of time; nor can any system of logic justify the assumption which identifies the credibility of the two events, or links them inseparably together.

In this last instance, and in fact in any instance, we are not to be understood as affirming confidently that the alleged history is only legend, and to be received as such; but, granting this for the sake of argument, we simply deny the assumption that would bridge the logical chasm from one to the other in the face of evidence to the contrary.

In assuming historic credibility for the Gospels as the foundation of our faith, it must be noted further, we do not mean that we claim this evidence only; but if this is false or unreliable we certainly have no other that is of itself adequate or sufficient. And if this is true, we care not for the truth or falsity of other facts that may be supposed to be in some way connected with it. Simply this and no more.

It will be seen by our position that we are of necessity forced to adopt some hypothesis to account for Christ's references to the Old Testament in the cases under consideration, such as Professor Huxley deems unsound. Tentatively, this we unhesitatingly do; nor do we feel abashed in the presence of science

in doing so ; for science is used to the same course, as we shall presently see. For the present we propose to consider the two hypotheses that Professor Huxley sees fit to disregard.

The first of these (that of "accommodation") assumes that Christ, as He did not come to teach history, nor to sift history of its errors, while He Himself knew that many of the stories of the Old Testament were unreliable as true events, nevertheless alluded to them for illustration and even argument, as was customary in His day, and left the work of both Historical and Higher Criticism for those to whom it would more properly belong—His followers. The hypothesis of "Christ's ignorance" assumes that our Lord was, as all His contemporaries and associates, truly ignorant of the historical character of the Old Testament.

Now, from the Christian standpoint, neither one of these hypotheses need be regarded with alarm, if only it is remembered that they are hypotheses, and share the tentative character of all hypothesis, scientific or other. And besides, there are considerations, outside of the exigencies of the present circumstances, that lend their support to both views. As to the doctrine of accommodation, it is not unreasonable in itself that Christ, given the circumstances of the case as is supposed, should have acted as the hypothesis demands. We may see the wisdom of such a course by supposing the opposite. How unseemly for Christ, and how diverting from His true mission would it have been, had He, with His disciples, given Himself to the questions of criticism ? Everything in His life was made to bend to His one mission of saving the world. Even His preaching was confined for prudential reasons, with a few exceptions, to the Jews ; nor would He be turned aside from His proper work for any social or individual ends. When the young man asked Him to arbitrate between his brother and himself as to their inheritance, He refused ;* not, as one has suggested, because He was indifferent to matters of that kind, but because He had no time for such work, if indeed it would not, from several considerations, have seriously interfered with His work. Moreover, in matters of science we know Jesus, as all the writers of the Bible, accommodated Himself to the false views of the times. One instance

* Luke xii., 13, 14.

is clear and sufficient, viz., in the case with reference to the location of the spirit-world or Hades. This was supposed by the Jews to be located somewhere in the earth, and the grave was thought to be its mouth. Jesus did not see fit to correct this false view, but left it for modern science to demonstrate its falsity; and we think it sufficient justification of Christ to say, He did not come to teach science, but salvation. Why is it not equal justification in the case before us to say that He came not to teach and correct history, but to found Christianity? We think the one assumption as fair as the other.

The other hypothesis, it is safe to say, would never have been suggested if this one had not been felt to be unsatisfactory. The chief difficulty that it encounters is the fact that Jesus so quotes the stories of the Old Testament in question as to give one the impression that He is quoting them as though He believed them to be veritable history. This no one can fail to notice.

The second hypothesis may claim in its favor the admitted fact, from the Christian standpoint, that Christ, though divine, was as to or by reason of His human nature, limited. This, perhaps, was part of His humiliation. And the significant fact is that He was confessedly limited in the very point about which we are most concerned with regard to our present consideration; viz., His *knowledge*. Of the end of the world and the Parousia He Himself said, as we all know: "But of that day or that hour knoweth no one, not even the angels in Heaven, neither the Son, but the Father" (Mark xiii., 32). If ignorance here is not inconsistent with Christ's divine nature, why must it be thought to be inconsistent with that nature if He were ignorant of the amount of history and legend mingled in the records of the Old Testament? We see no reason to admit the consistency in the one case and to deny it in the other.

Of course, we do not claim that this hypothesis is wholly free from difficulty any more than the other; and if it has anything in its favor over the other it is that Christ Himself furnishes us with the clue to it in His own declaration.

We would caution the reader still further, that if neither of these hypotheses is adequate to cover all the facts in the case,

there may yet be an explanation that we do not possess. Nothing would be proved in the event of such a conclusion but our ignorance of the true and adequate doctrine; for even this failure cannot nullify the well-attested facts in the life of our Lord. Besides, the future may discover a theory that will satisfy all the demands of the case, more perfectly than those already advanced.

But if the case is thus satisfactory from the Christian standpoint, is it less so from the standpoint of the scientist? We think not, and shall undertake to illustrate our position.

Take, for example, the doctrine of evolution, of which Professor Huxley is himself a strong advocate and expounder. This doctrine in its general conclusions is so well fortified by evidence, that, we are told, few scientists of to-day doubt its truthfulness. Even many theologians are convinced that the doctrine is sound, and are affirming, with Professor Bowne, that it is now rejected only by "belated minds." But is the doctrine thus accepted because it possesses no difficulties and encounters no apparent contradictions? Not the boldest scientist will make this claim. Indeed, the scientist is the readiest to acknowledge these difficulties and apparent contradictions. Darwin himself saw and candidly owned them. Nor are they all of minor consequence. On the contrary, many of them are of such weight and importance as to occasion serious drawbacks; so much so that some, even scientists as well as others, reject the doctrine altogether as not to be believed. Such, for instance, are the difficulties encountered in the field of geology. While this field furnishes some of the strongest evidence of the doctrine, it confessedly presents some of the most formidable objections. Some of these are stated by Professor Conn as follows:

"Undoubtedly there are many difficulties in the way, and very serious some of them are, which yet remain unanswered. The sudden appearance of such a highly differentiated fauna at the very base of the Silurian, and the character of this fauna, consisting, as it did, of all of the subkingdoms, are facts which are unfortunate for the evolution theory; for, if they do nothing else, they make it utterly impossible to show that the great types are related to each other by converging lines. The

absence of life in rocks older than the Silurian, shrouds in absolute darkness the origin of the various subkingdoms and classes, for at the very first glimpse we have of life they were as widely apart as they are now. The result of careful research, which tends to show that a very large majority of our orders, suborders and families can be traced back to these early times, makes it still more difficult to recognize converging lines, and confines the search chiefly to the one group of vertebrates which has developed since that time. The occasional survival of some forms almost unmodified through the enormous geological ages ; the great preponderance of specialized forms at all times over generalized types, which the descent theory assumes have existed ; the sudden appearance of various highly-developed groups of animals and plants in later times, such as the teleost fishes and the dicotyledonous plants abruptly in the Cretaceous with absolutely no previous indications of their existence ; the discrepancies as to the necessary amount of time required for the development of the animal kingdom, as estimated by Darwin, and the probable age of the world as estimated by Sir William Thomson and others ;—all of these difficulties, though partially answered and certainly not unsurmountable [this, of course, on the assumption that the theory is true], still demand the attention of our scientists" ("Evolution of To-Day," pp. 117, 118).

Nor are the difficulties confined to the field of geology. They are found in every field from which evidence is gathered. Says the writer just quoted, concerning the geographical field : "To-day it is still the subject of geographical distribution which offers some of the most convincing proofs of the modification of species, while at the same time it presents some of the most puzzling problems for solution" (*Ibid.* p. 165). So also the field of embryology, and likewise that of vertebrate and crustacean homology.

Now, what does the scientist do in such cases ? Does he identify the fortune and fate of his doctrine of evolution with that of some particular difficulty, be it ever so great ? Take, for example, the difficulty, mentioned by Professor Conn above of the discrepancy between the time, according to Darwin, necessary for the development of the animal kingdom, and the

time allowed by Thomson and others for the geological formation of the earth. The point in this discrepancy is that Darwin demands more time for his development theory than geology is willing to allow. He wants 200,000,000 years more than Thomson and others concede to him. Now, what is done in this case? Is evolution rejected? By no means. The evolutionist believes there is harmony between the facts even if he cannot discover it. In this confidence he waits and searches for more light. He does more. He frames various hypotheses to relieve the difficulty, or to account for it. One of these, for example, is that species changed more rapidly in earlier geological times than they do now. To be sure this hypothesis has some foundation in science outside of the mere exigency of the case it seeks to explain. It finds support, according to Mr. Thomson, in the more rapid physical changes of earlier geological times. But still it is only an hypothesis, confessedly proposed to meet a manifest difficulty.

This matter of hypothesis in evolution, let me say, is a very prominent affair. Indeed, one is deeply impressed with the prominence of this feature of the doctrine; and some have thought it to be thereby discredited; that its hypothetical exigencies were too numerous to be consistent with real science. While, by some, carefully distinguished from what are said to be facts, the hypothesis is felt nevertheless to be absolutely essential to the rational maintenance of the theory. Darwin had his chief hypothesis (natural selection) as well as a host of less important ones, and a multitude of others have followed him with more numerous hypotheses, all seeking to account for various facts and difficulties. Even Professor Huxley is not free from hypothesis, and, one might sometimes think, more visionary than those of many of his compeers.

But we are not objecting to this method. It is part of the scientific method. We think it sound, and the best recourse we can have in difficulties. The hypothesis is a guess often, with more or less foundation in collateral or kindred facts, but it is essential, in science, everywhere.

Now, we wish to inquire why Professor Huxley can tolerate a course in the pursuit of science that he scowls upon in the

matter of revelation? Evolution is allowed to stand in spite of its difficulties, and some of them very grave ones; and hypotheses of more or less plausibility or probability to harmonize these are called into service. Why not allow revelation the same privilege? Shall the well-established facts of the New Testament, to return to the main thought of my paper, be thrown overboard, forsooth because the story of Noah is found to be unreliable? assuming that it is found to be so. Why will not the scientist allow us to hold to the more perfectly attested facts of the life of our Lord, and, if there is a seeming discrepancy between these and His references to the untrue stories of the Old Testament, permit us to follow his example and construct an hypothesis, or hypotheses, if we can find independent valid ground for them, to account for the difficulties, as in the two hypotheses before given? Surely he cannot refuse the theologian a small part of the privilege, of which he so freely avails himself in every scientific exigency.

Let us inquire what would be the effect of Professor Huxley's general method in dealing with revelation in the writing under review, if the same were applied to the doctrine of evolution. We desire to be perfectly fair, and, in this motive, it seems to us the Professor would have to reject his own cherished doctrine. Take, for example, again the discrepancy between the demands of the evolutionist and those of the geologist as to the time necessary for their two doctrines. Suppose we proceed with the position that it has required 300,000,000 of years for the development of the organic kingdom (the time asked for by Darwin, according to the present rate of animal development), and that the most indisputable time allowed by the geologist as the age of the world is 100,000,000 of years; what will be the result upon one of these doctrines (and no doubt can be entertained as to which one would suffer first) if no hypothesis is allowed to reconcile the apparent discrepancy? Evolution would most certainly have to go to the wall. But no, and wisely, an hypothesis, with some independent scientific support, is called to the rescue, and evolution is preserved.

We ask only the same privilege in the matter of a revelation. We claim two indisputable, or, more properly incontrovertible,

lines of fact : first, the well authenticated facts of the life of Christ, and the other fact of difficulty, viz., that our Lord apparently gave His sanction to stories in the Old Testament which we, for the present, regard as scientifically and historically unsound. Now, what are we asked to do ? "Give up Christ," says Professor Huxley, "because the story of the flood is not true." Why not, we ask, allow us to hold to Christ independently of the false story, and frame some hypothesis, as we have done, to account for Christ's apparent sanction of what was historically untrue ?

In this requirement, as must appear to every candid thinker, we are asking of the scientist only what we grant him, and what he freely and without rebuke practises. We are not willing, as intimated in the opening of this paper, that Professor Huxley shall ridicule us for doing in logical method with revelation what he himself does without question and rebuke in the field of science.

To avoid all mistake and for the sake of clearness, we present, in conclusion, a summary of the positions taken in this debate. We do not affirm that the story of the flood and that of the creation in Genesis, and other stories in the Old Testament are untrue. For some of them, we confess, we have not been able to find a true harmony with certain scientific conclusions considered well established. Such explanations may be forthcoming in the future; or, may even now be possessed by some, but not for us. Science itself is limited in many cases by like tentative positions. But supposing these stories to be untrue, how reconcile the fact that Christ apparently referred to them as veritable history with the Church's claim for Christ as divine ? We can conceive of two hypotheses, neither of which is perfectly satisfactory, but only tentatively so. Some better explanation may be given in the future. And at any rate we cannot give up the well-authenticated facts of the Gospels merely because the stories in question are false, and because we, perchance, cannot find an hypothesis that satisfactorily explains our difficulty. We will hold to the one if we never find the other. And in this method we claim to be scientific, following the example of the leading lights of science, among whom Professor Huxley is conspicuous. This

example is seen in the treatment of the doctrine of evolution. We claim no more from the scientist than we allow him, and which he in freeness allows himself. If we have learned this logical method at his feet, he should not complain.*

A FEW OF THE CHIEF CONTRASTS BETWEEN THE ESSENTIAL DOCTRINES OF BUDDHISM AND OF CHRISTIANITY.

[Those who have watched the progress of modern thought in regard to Buddhism will appreciate the insertion here of the following speech by one acknowledged to have no superior in this department of learning.]

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IT is one of the strange phenomena of the present day, that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code, and display ostentatiously, while keeping out of sight all the dark spots of that code, all its triviality and all those precepts which no Christian could soil his lips by uttering. It has even been asserted that much of the teaching in the Sermon on the Mount is based on previously current moral precepts, which Buddhism was the first to introduce to the world, 500 years before Christ. But this is not all. The admirers of Buddhism maintain that the Buddha was not a mere teacher of morality, but of many other great truths. He has been justly called, say they, "the Light of Asia," though they condescendingly admit that Christianity, as a later development, is more adapted to become the religion of the world.

Let us, then, inquire for a moment what claim Gautama Buddha has to this title, "the Light of Asia."

Now, in the first place, those who give him this name forget that his doctrines only spread over Eastern Asia, and that

* Since this article was written we have read the Duke of Argyll's reply to Prof. Huxley in the April and May numbers of *Popular Science Monthly*, and would heartily commend it to the attention of the reader as an able defence, from a different standpoint than our own, of the Christian Faith.

Mohammed has as much right as Buddha to be called "the Light of Asia." But was the Buddha, in any true sense, a Light to any part of the world? It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism, before all things, means enlightenment of mind, resulting from intense self-concentration, from intense abstract meditation, combined with the exercise of a man's own reasoning faculties and intuitions. It was only after such a course of meditation that the so-called Light of Knowledge burst upon the man Gautama. It was only then that he became Buddha, the Enlightened One. We read in the *Lalita Vistara* that, at the supreme moment of this enlightenment, actual flames of light issued from the crown of the Buddha's head. Of what nature, then, was this so-called Light of Knowledge that radiated from the Buddha? Was it the knowledge of his own deep depravity of heart, or of the origin of sin? No; the Buddha's light was in this respect profound darkness. He confessed himself a downright Agnostic. The origin of the first evil act was to him an inexplicable mystery. Was it, then, a knowledge of the goodness, justice, and holiness of an Omnipotent Creator? Was it a knowledge of the Fatherhood of God? No; the Buddha's light was in these respects also absolute darkness. Here, too, he acknowledged himself a thorough Agnostic. He knew nothing of the existence of any Supreme Being—of any being higher than himself. What, then, was the light that broke upon the Buddha? What was this enlightenment which has been so much written about and extolled? All that he claimed to have discovered was the origin of suffering and the remedy of suffering. All the light of knowledge to which he attained came to this: that suffering arises from indulging desires; that suffering is inseparable from life; that all life is suffering; and that suffering is to be got rid of by the suppression of desires, and by the extinction of personal existence. You see here the first great contrast. When the Buddha said to his converts, "Come, follow me," he bade them expect to get rid of suffering, he told them to stamp out suffering by stamping out desires. When the Christ said to His disciples, "Come, follow Me," He bade them expect suffering. He told them to glory in their sufferings, to rejoice in their sufferings, nay, to expect the

perfection of their characters through suffering. It is certainly noteworthy that both Christianity and Buddhism agree in asserting that all creation travaileth in pain, in bodily suffering, in tribulation. But mark the vast, the vital distinction in the teaching of each. The one taught men to aim at the glorification of the suffering body, the other at its utter annihilation. What says our Bible? We Christians, it says, are members of Christ's body, of His flesh and of His bones, of that divine body, which was a suffering body, a cross-bearing body, and is now a glorified body, an ever-living, life-giving body. A Buddhist, on the other hand, repudiates, as a simple impossibility, all idea of being a member of the Buddha's body. How could a Buddhist be a member of a body which was burnt, which was dissolved, which became extinct at the moment when the Buddha's whole personality became extinguished also? But, say the admirers of Buddhism, at least you will admit that the Buddha told men to get rid of sin, and to aim at sanctity of life? Nothing of the kind. The Buddha had no idea of sin, as an offence against God, no idea of true holiness. What he said was, Get rid of the demerit of evil actions and accumulate merit by good actions. This storing up of merit—like capital at a bank—is one of those inveterate propensities of human nature which Christianity alone has delivered men from.

Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jap-jee in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time, and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps.

It took me exactly fourteen hours, from 5 P.M. one evening to 7 A.M. next morning." I asked, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me for a long time." This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahmanism and Hinduism. It is equally a Mohammedan idea. It is even more a Buddhist idea. Buddhism recognizes the terrible consequences of evil actions, but provides no remedy except the accumulation of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set anyone free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound a man hand and foot to the consequences of his own acts with chains of adamant. He said, in effect, to everyone of his disciples, "You are in slavery to a tyrant of your own setting up; your own deeds, words, and thoughts in the present and former states of being are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth; either in one of the hells, or as an unclean animal, or as an evil spirit, or as a demon. You cannot escape, and I am powerless to set you free." "Not in the heavens" (says the *Dhammapada*), "not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thine own evil actions." Contrast the first sermon of Christ, "The Spirit of the Lord is upon Me, because He hath sent Me to proclaim liberty to the captives, and the opening of the prison to them that are bound." Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins; a total cancelling of the past, a complete blotting out of the handwriting, that is against us; the opening of a clear course for every man to start afresh; the free gift of pardon and of life to every criminal, to every sinner—even the most heinous.

But here, again, I seem to hear some admirers of Buddhism say: "We admit the force of these contrasts, but surely you will

allow that in the law of Buddha we find precepts which tell us not to love the world, not to love money, not to show enmity towards our enemies, not to do unrighteous acts, not to commit impurities, to overcome evil by good, and to do to others as we would be done by?" Yes, I admit all this; nay, I admit even more. I allow that some Buddhist precepts go beyond corresponding Christian injunctions; for the laws of Buddha prohibit all killing, even of animals for food. They demand total abstinence from stimulating drinks, disallowing even moderation in their use. They bid all who aim at the highest perfection abandon the world, and lead a life of celibacy and monkhood. In fine, they enjoin total abstinence, because they dare not trust human beings to be temperate. How, indeed, could they trust them, when they promise no help, no divine grace, no restraining power? The glory of Christianity is, that having freely given that power to man, it trusts him to make use of the gift. It seems to speak to him thus: "Thy Creator has endowed thee with freedom of choice, and therefore respects thy liberty of action. He imposes on thee no rule of total abstinence in regard to natural desires; He simply bids thee keep them within bounds, so that thy self-control and thy moderation may be known unto all men. He places thee in the world amid trials and temptations, and says to thee, 'My grace is sufficient for thee, and by its aid thou mayest overcome them all.'

"And, believe me, the great contrast between the moral precepts of Buddhism and Christianity is not so much in the letter of the precepts as in the motive power brought to bear in their application. Buddhism says: Be righteous by yourselves, and through yourselves, and for the final getting rid of all suffering, of all individuality, of all life in yourselves. Christianity says: Be righteous through a power implanted in you from above; through the power of a life-giving principle, freely given to you, and always abiding in you." The Buddha said to his followers:—"Take nothing from me, trust to no one but yourselves." Christ said, and says to us still:—"Take all from Me; take this free gift; put on this spotless robe; eat this bread of life; drink this living water." He who receives a priceless gift is not likely to insult the Giver of it. He who accepts a snow-white robe is

not likely willingly to soil it by impure acts. He who tastes life-giving bread is not likely to relish husks. He who draws deep draughts at a living well is not likely to prefer the polluted water of a stagnant pool. If any one, therefore, insists on placing the Buddhist and Christian moral codes on the same level, let him ask himself one plain question: Who would be the more likely to lead a godly, righteous, and sober life—a life of moderation and temperance—a life of holiness and happiness; the man who has learnt his morality from the extinct Buddha, or the man who draws his morality and his holiness from the living, the eternal, the life-giving Christ?

Still, I seem to hear some one say, "We grant all this, we admit the truth of what you have stated; nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by setting free its teeming population, before entangled in the meshes of ceremonial observances and Brahmanical priestcraft." Yes, I admit this; nay, I admit even more than this. I admit that Buddhism conferred many other benefits on the millions inhabiting the most populous part of Asia. It promoted progress up to a certain point; it preached purity in thought, word, and deed (though only for the accumulation of merit); it proclaimed the brotherhood of humanity; it avowed sympathy with social liberty and freedom; it gave back much independence to women; it inculcated universal benevolence, extending even to animals; and, from its declaration that a man's future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity, and elevating the character of humanity.

But if, after making all these concessions, I am told that, on my own showing, Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bear with me a little longer while I point out certain other contrasts, which ought to make it clear to every reasonable man how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality, founded on a form of pessimistic philosophy. And, first of all, let us note that Christ was God-sent, whereas Buddha was self-sent. Christ was with His Father from everlasting, and

was in the fulness of time sent by Him into the world to be born of a pure virgin, in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men, and animals until he reached one out of numerous supposed heavens, and thence by his own will descended upon earth, to enter the side of his mother, in the form of a white elephant. Then Christ came down from Heaven to be born on earth in a poor and humble station, to be reared in a cottage, to be trained to toilsome labor as a workingman. Buddha came down to be born on earth in a rich and princely family; to be brought up amid luxurious surroundings, and finally to go forth as a mendicant, begging his own food and doing nothing for his own support. Then, again, Christ as He grew up, showed no signs of earthly majesty in His external form, whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then, when each entered on his ministry as a teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans, and sinners; Buddha was honored by kings and princes, and followed by rich men and learned disciples. Then Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their Wisdom, Righteousness, Sanctification, and Redemption; Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions, and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax, for Christ was put to death violently by wicked men and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples after a short ministry of three years; whereas Buddha died peacefully among his friends, suffering from an attack of indigestion at the age of eighty, leaving behind many thousands of

disciples after forty-five years of teaching and preaching. And what happened after the death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive for evermore. Nay, has life in Himself ever-flowing in life-giving streams towards His people. The Buddha is dead and gone forever; his body, according to the testimony of his own disciples, was burnt, more than 400 years before the Advent of Christ, and its ashes distributed everywhere as relics. Even according to the Buddha's own declaration, he now lives only in the doctrine which he left behind him for the guidance of his followers. And here again in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it prevails eternally. Whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of 5,000 years it has disappeared altogether from the earth, and another Buddha must descend to restore it.

Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages, whereas there is only one Christ, who can have no successor, for He is still alive and forever present with His people. "Lo, I am with you alway, even unto the end of the world." Then observe that, although the Buddha's doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet what a gulf of difference—a fundamental difference of character—separates the sacred books of each, the Bible of the Christian and the Bible of the Buddhist. The Christian's Bible claims to be a supernatural revelation, yet it attaches no mystical talismanic virtue to the mere sound of its words. On the other hand the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating anyone who hears it to heavenly abodes in future existences. In illustration I may advert to a legend current in Ceylon, that once on a time 500 bats lived in a cave where two monks daily recited the Buddha's law (the recitation being called "Bana"). These bats gained

such merit by simply hearing the sound of the words that when they died they were all re-born as men and ultimately as gods.

But, again. I am sure to hear the admirers of Buddhism say—Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has self-sacrifice as its keynote? Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that on one occasion he plucked out his own eyes, and that on another he cut off his own head, and that on a third he cut his own body to pieces, to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness. Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self. In the one the true self is elevated and intensified. In the other the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego, the utter extinction of the illusion of personal individuality.

Then note other contrasts. According to the Christian Bible, regulate and sanctify the heart's desires and affections. According to the Buddhist, suppress and utterly destroy them if you wish for true sanctification. Christianity teaches that, in the highest form of life, love is intensified. Buddhism teaches that, in the highest state of existence, all love is extinguished. According to Christianity, go and earn your own bread, support yourself and your family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more. Christ Himself honored a wedding with His presence, and took up little children in His arms and blessed them. Buddhism, on the other hand, says, Avoid married life; shun it as if it were a burning pit of live coals; or, having entered on it, abandon wife, children, and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's law—that is, if you aim at the highest degree of sanctification. And then comes the important contrast, that no Christian trusts to his own works as the sole meritorious cause of salvation, but is taught to say, I have no merit of my own, and when I have done all I am an unprofit-

able servant. Whereas Buddhism, on the contrary, teaches that every man must trust to his own merits only. Fitly do the rags worn by its monks symbolize the miserable patchwork of its own self-righteousness. Not that Christianity ignores the necessity for good works; on the contrary, no other system insists on a lofty morality so strongly, but only as a thank-offering—only as the outcome and evidence of faith—never as the meritorious instrument of salvation.

Lastly, I must advert again to the most important and essential of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred of all possessions, and God Himself as the highest example of intense personality, the great "I Am that I Am," and teaches us that we are to thirst for a continuance of personal life as a gift for Him; nay, more, that we are to thirst for the living God Himself and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure nonentity. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. It seems a mere absurdity to have to ask, in concluding this address, Whom shall we choose as our guide, our hope, our salvation,—“the Light of Asia,” or “the Light of the World”? the Buddha, or the Christ? It seems mere mockery to put this final question to rational and thoughtful men in the nineteenth century:—Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the world?

MONTHLY MEETINGS.

BY THE SECRETARY.

April 7th, 1891.—The regular monthly meeting of the Institute was held in Hamilton Hall, Columbia College, at 8 P.M., the President, Dr. Deems, being in the chair.

The devotional exercises were led by Rev. Dr. Duncan J. McMillan, Secretary of the Home Mission Board of the Presbyterian Church.

The minutes of the last meeting were read and approved, and the following names of new members announced by the secretary: George H. Ball, Pres. Keuka College and Assembly, Keuka, New York; Prof. A. B. Curtis, Tufts College, Mass.; Rev. Zachariah M. Williams, A.M., Chillicothe, Mo.; William F. McDowell, S.T.B., Chan. Univ. of Denver, Denver, Colorado; J. Pierpont Morgan, Esq., New York; Francis A. Palmer, Esq., New York.

In announcing the death of Rev. Dr. Howard Crosby, the President spoke of the deep interest which Dr. Crosby had always taken in the Institute as well as of the close personal attachment which had existed between them for many years.

Before reading the paper of the evening, Prof. Daniel S. Martin spoke in high terms of the pleasure and profit he had received at the Summer School held at Avon-by-the-Sea last August.

His paper was on "The Survival of Superstitions among the Enlightened." After discussion it was

Resolved, That the thanks of the Institute be presented to Prof. Martin for his interesting and instructive lecture, and that a copy be requested for publication in CHRISTIAN THOUGHT.

May 5th, 1891.—The May meeting of the Institute was held this evening at Hamilton Hall, Columbia College. President Deems conducted the devotional exercises. The minutes of the April meeting were approved. During the last month the following members have been added: W. F. King, A.M., D.D., LL.D., Mt. Vernon, Iowa, President Cornell College; Benjamin Albertson, Asbury Park, N. J. (endowment); Theodore Lorenzo Seip, A.B., A.M., D.D., Allentown, Pa., Pres. Muhlenberg Col-

lege; Washington E. Conner, New York; John B. Finlay, A.M., Ph.D., LL.D., D.C.L., F.R.G.S., F.R.S.L., F.S.A., etc., Kittanning, Pa.; William Clement Gilliam, A.B., M.D., New York.

Professor James H. Hyslop, of Columbia College, read a paper entitled, "Some Questions between Evolution and Christianity." Evolution, he considered, "a history of the order of phenomena," and Christianity, "moral insight," or, "the right attitude of the finite soul to the infinite." The paper was discussed by Dr. Deems, Rev. Dr. D. J. McMillan and others. A resolution of thanks was given to the speaker of the evening and a copy of his paper requested by the Institute for publication. This request was granted.

It was announced that the June meeting would close the series for the season and the following programme for the Summer School, at Avon-by-the-Sea, August 4th-13th, was announced:

Tuesday, 4th.—J. W. Mendenhall, D.D., Editor *Methodist Magazine*, New York: "Christianity a Revelation of Reality." Wednesday, 5th.—W. W. McLane, D.D., Ph.D., New Haven, Conn.: "The Scientific and Social Law of Survival." Thursday, 6th.—Rev. Edward M. Deems, A.M., Hornellsville, N. Y.: "The Common Origin of Man." Friday, 7th.—John F. Crowell, Litt. Dr., Pres. Trinity College, N. C.: "The Economics of the Gospel." Saturday, 8th.—Anniversary Addresses, by Rev. Dr. Deems and others. Sunday, 9th.—Sermon: by S. D. McConnell, D.D., Rector of St. Stephen's Church, Philadelphia. Sunday, 9th, Evening. Symposium. Question: "Of all your reasons for accepting Theism, which seems to you to be the most trustworthy?" Discussion by Pres. Carlisle, of Wofford College, S. C., Prof. Noah A. Davis, University of Virginia, and other gentlemen. Monday, 10th.—Rev. W. C. Wilbor, Ph.D., Buffalo, N. Y.: "The Influence of Association." Tuesday, 11th.—Prof. Edward J. Hamilton, D.D., Hamilton College, N. Y.: "The Philosophy of Perceptualism." Wednesday, 12th.—Francis T. Patton, D.D., LL.D., Pres. Princeton University, N. J.: "The Kantian Criticisms of the Theistic Proofs." Thursday, 13th.—Hon. W. H. Arnoux, New York: "The Influence of the Bible on Modern Jurisprudence."

NOTES.

[The following extracts from the writings of learned skeptics and of Christian authors are suggested to infidel lecturers as throwing some light on their pet alliterative thesis of "Christianity a Corroding Cancer." All will find these passages excellent reading. We are indebted for their collection to Mr. J. H. Mitchell.]

MONTESQUIEU: "I always paid great respect to religion. The morality of the Gospel is a most excellent thing and the most valuable present that could possibly have been received by man from his Creator."—"Spirit of Laws," vol. i., p. 6.

JOHN LOCKE: "To give a man full knowledge of true morality I shall send him to no other book but the New Testament."—"Conduct of the Understanding."

GIBBON speaks of Christianity as "a religion which diffused among the people a pure, benevolent and universal system of ethics adapted to every rule and condition of life."—"Decline and Fall of the Roman Empire," chap. xx.

SCHLEGEL: "Christianity was the electric spark which first roused the warlike nations of the north, rendered them susceptible of a higher civilization, stamped the peculiar character, founded the political institutions, of modern nations. We may add, Christianity was the connecting power which linked together the great community of European nations, not only in their morals and political relations of life, but in science and modes of thinking."—"History" (Bohn's edition), p. 342.

LORD LAWRENCE: "I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined. They have had arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own countrymen, and have had to bear the taunts and obloquy of those who despised and disliked their preaching; but

such has been the effect of their earnest zeal, untiring devotion, and of the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever that, in spite of the great masses of the people being intensely opposed to their doctrine, they are, as a body, remarkably popular in the country."

RIGHT HON. W. E. GLADSTONE, M. P.: "Talk about questions of the day; there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

SIR WILLIAM HUNTER: "Before the Indian Government awoke to the duty of public instruction, a great system of missionary education had been spread over the land. . . . For long the missionaries made female education their own; and even since the Government accepted the duty, the number of girls in missionary schools has multiplied fivefold. . . . The official census attests the rapid increase of the Christian population. . . . The normal rate of increase amongst the general population was 8 per cent., while the rate of the Christian population was over 30 per cent. . . . In 1881 the native Protestant Christians were 492,882. . . . English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

SIR BARTLE FRERE: "I speak simply as to matters of experience and observation, and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

ANNUAL LIST OF MEMBERS OF THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

[CORRECTED TO JUNE 1ST, 1891.]

[37] There are no Honorary Members.

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Any errors in this list will be cheerfully corrected, with thanks to those who report them.

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